The Nation.

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The Week.

When Senator Bacon declares that tariff revision should be made the leading Democratic issue in next year's campaign, we are not surprised. But when ex-United States Treasurer Ellis H. Roberts, who for years had dwelt within the sanctuary, calmly suggests that Congress proceed at once to enact a flat reduction of 13 per cent. in revenue income, customs as well as internal taxation, it is time to sound the alarm. Mr. Roberts, in the *North American Review*, lays it down that a Treasury surplus of nearly ninety million dollars for the fiscal year just past, with the probability of an increase to one hundred and twenty millions in 1908, is an anomaly and a wrong, especially in times like the present, when the nation's industries feel the scarcity of money keenly. If the Government were as kind to its own citizens as it has shown itself generous to the Chinese, in remitting its share of the Boxer indemnity, it would not tax out of the American people, for the purpose of doing nothing at all with it, a sum one and a third as large as Italy's expenditure on her standing army. Therefore, urges Mr. Roberts, stop mulcting—that is the ugly word he uses—the country at once, cut a slice out of the national income until you are ready to revise your fiscal system thoroughly. Innocent Mr. Roberts, who thinks revision by a Republican Congress necessarily synonymous with revising *down!*

Mr. Bryan is plainly nettled at the reception which his retreat on the issue of Government ownership has met with from the Democratic press. He has angry things to say in the *Commoner* of "these editors." Why cannot they quietly accept his ratting, and have an harmonious campaign under his leadership? At any rate, he says, he is not going to allow them any longer to "dodge the issue of regulation." Thereupon he puts to them some ferocious questions. Are they for a "physical valuation" of the railroads? Are they, or are they not, against over-capitalization? Do they, or do they not, favor the reduction of rates? Well, if "these editors" have a grain of logic, they will tell Mr. Bryan that none of his questions goes to the main point. Whether they believe in regulation or not, they can see the absurdity of favoring a candidate who says that he does not believe in it, is certain that it will prove an abject failure, yet wishes to be elected on that issue! This is the terrible inconsistency of Mr. Bryan's position. He may not see it, but everybody else sees it; and it is this which, more than anything else just now, is causing such widespread doubt concerning the expediency of nominating him again. He himself plainly perceives this. Consequently he has allowed one of his Ohio followers to announce that Mr. Bryan "will not decline the nomination if tendered to him." But matters have now gone far beyond that. The nomination will have to be fought for—there will be no silver-platter business. It is the knowledge of this which makes Mr. Bryan so anxious and so waspish.

Who so perverse as the little brown Filipino? Here he is, after nine years of beneficent American rule, voting for the party of immediate independence, and doing it in the quietest and most orderly manner possible. Thirty-one Nationalists to nineteen of the other three parties—this is the result of the first election for the Assembly, so far as reported. The Progresistas, or Americanistas, elected only ten of their candidates. And this after hearing all of Mr. Taft's oratory, and after experiencing his friendly and democratic ways. The most obvious proof of unfitness for self-government is this refusal of the Filipinos to love us and to acknowledge our merits as a race of supermen. Do they see their industry crippled, their farmers barely recovering from years of war, pestilence, and starvation, and the loss of all their animals, yet have they not witnessed the stern, Puritan fortitude with which Congress has denied all appeals of Mr. Roosevelt or Mr. Taft to let down the tariff bars? How can they have any doubt that life under the Stars and Stripes is vastly better than any attempt they could make to govern themselves?

The Navy Department is now satisfied that the accident on the Georgia was caused by a "flareback"—that is, by burning particles from a previous charge blowing back through the gun upon the new charge about to be loaded. Curiously enough, the Navy Department regards this as a "welcome conclusion," on the ground that "flarebacks can be dealt with safely by additional precautions." To the mere layman this finding would seem to be reason for the Navy Department's putting on sackcloth and ashes and apologizing to the country. Flarebacks were responsible for the disaster on the Missouri, if not that on another ship; and after the former the Department bureaucrats solemnly assured the public that a device had been found which would prevent any recurrence of such discreditable disasters—discreditable because they do not occur in other navies. Now that valuable lives have again been sacrificed, the Department has appointed a board of officers to see what can be done to safeguard the turrets and prevent even more serious disasters because of the dropping of sparks after an accident from the turret into the magazines—a calamity narrowly avoided on the Georgia. Obviously, such an inquiry should have been instituted after the first disaster of this kind. But afterthought is the mark of the bureaucrat. It will make the public uneasy, too, to learn that the Navy Department has scrupulously concealed the fact that a gun of the Colorado blew its muzzle off two months ago.

The two comments most frequently heard in financial circles regarding the Steel Corporation's last statement of quarterly earnings are that the remarkable showing does not indicate even a moderate reaction in trade, and that the present common stock dividend is more than assured. The company's $45,503,705 net earnings for the quarter ending June 30 were in excess of any three-months' earnings in its history, running more than $5,000,000 beyond the corresponding quarter in 1906. After paying fixed charges and the 7 per cent. preferred stock dividend, and setting aside a substantial sum for depreciation, there was left from the quarter's earnings $24,538,000, or nearly 5 per cent. on the $508,000,000 common stock. It received, however, in dividends for the quarter, $2,541,000, or one-half of one per cent. Now, many, especially among investors in the common stock, are sure to ask impatiently why their dividends have not been made larger.

The answer may be obtained in the Steel Corporation's six years of history. Two lessons were learned during the "money squeeze" of 1903. That year proved unmistakably, for one thing, that earnings of a single month or quarter are an inadequate guide, even to the immediate future. The net earnings in June, 1903, exceeded by $772,000 those of the same month in 1902, and stood second on the entire list of the company's monthly earnings; yet the October net fell 40 per cent. below 1902. In November and December, less than half as much was earned as the year before, and in the first quarter of 1904, even the 7 per cent. preferred dividend was not earned by $1,857,000. A still sharper lesson in prudence was the serious embarrassment caused by the company's entry into the money market of 1903 as a heavy borrower. Of the $50,000,000 5 per cent. bonds offered by it at par, not a

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dollar was taken by the shareholders, and the loan was saved from complete failure only because of a costly underwriting syndicate, which reluctantly paid up its guarantee for $20,000,000 of them. We do not recall these facts for the purpose of arguing that the present steel trade situation is identical with that of midsummer, 1903. There are important and reassuring points of difference. But the highly uncertain money market of the day is at least one point of close resemblance. Had the policy pursued in 1901 and 1902, of figuring closely on working capital in order to maintain high dividends, been pursued in 1906, the company would have stood to-day in a very awkward dilemma. It is confronted with no such embarrassment, and has as yet been in no respect entangled in this year's money market—a result for which the shareholders have to thank the management's more recent policy of low dividends on the common stock, and large cash appropriations each quarter to the general surplus.

Gov. Johnson of Minnesota appears to have acted, in the presence of the great strike in the iron-mining regions, as should a firm Executive set for the maintenance of law and order. His proclamation on Friday was a clear warning to the strikers that they must keep the peace. They have the right to assemble peaceably, and in this the Governor proposes to protect them; but they must avoid marching in large bodies near the mines, and renounce every form of physical intimidation and force. It seems to be admitted that Gov. Johnson's correct attitude has done much to make the strikers waver. Certainly, they have refrained, thus far, from violence. They appear to be aware that they have to deal with a Governor who possesses a backbone, and is not "afeared." But the whole adjustment looks suspiciously like a treaty between coordinate powers in the State. The unions stated what they would agree to do, the representative of the Governor laid down his terms, and a bargain was struck. If organized labor had its way, every State government would exist only on sufferance.

The use of the writ of injunction to prevent the erection of a $1,500,000 public electric light plant in Milwaukee will doubtless make that unpopular instrument, if possible, still more unpopular among a certain element. The proceedings are unusual in that it is not the injured private lighting company which stands in the way of the project, but the business men's associations of the city. To the Socialists, who are uncommonly strong in Milwaukee, the lighting plant was to be a monument to a great idea. Principle, not expediency, dictated its establishment. The business men of the city, however, are supported by the Comptroller in their contention that Milwaukee cannot possibly afford to build a lighting plant just now. If the money is raised for that purpose, there will be none for other improvements, and the city must go without sorely needed bridges, viaducts, and schools. The investment of so large a sum, even in an institution most useful in purpose, would be like the purchase of a grand piano by a family in need of clothes and food. It is the old conflict between a half-sentimental project and the realities of public finance and taxation. Milwaukee has a perfect right to skimp herself on any line of expense she chooses, and spend where she will, but we doubt if she has yet found a way of carrying out the Tittlebat Titmouse policy of "giving everybody everything without costing anybody anything."

The centralizing tendency of the age may possibly work a radical alteration in the methods of the Baptist denomination. Historically, each local congregation of Baptist believers has had the absolute right to settle all its affairs for itself. The various Baptist Associations are merely voluntary organizations of Baptist individuals, and always disclaim any power of any kind over any Baptist church. Baptist unity, it has been held, must be a spiritual unity, depending upon the acceptance of a few fundamental principles which have been assumed by Baptists to be plainly taught in the New Testament. But this is a day notably impatient of any theory which stands in the way of men who want to "do things," and so all over the country individual Baptists have been crying that the denomination must create some means of putting itself as a whole into positive and officially determined action. During the recent Baptist "anniversaries" this feeling found such outspoken expression as to lead to the provisional formation of a "Northern Baptist Convention." An appeal has since been made to a great many Baptist local "associations" to approve of that movement. Just what the scope of the organization is to be is as yet vague. Many of its promoters deny that it means any danger to the traditional independence of the local Baptist church; but if the Baptists go on to form a really representative body and endow it with power to act in the name of the denomination as a whole, no observer will fail to recognize a departure from historic Baptist usage. That the change, if completed, will give the denomination new efficiency, can hardly be denied. There is another side to the question, however. While denominations with machinery for unified action have been torn with heresy trials, the Baptists have escaped this experience, partly from the lack of any tribunal for dealing with a "heretic," except the local church to which he belonged. This has sometimes been awkward; but in real injury to the church it could not be equal to the trial for heresy of some such Baptist as the late President Harper, for instance, which would have been possible, if not highly probable, had the machinery for it existed.

Egyptologists, whom we would naturally accept as muckrakers almost by definition, have just exposed Rameses II. He was not a great king at all, it would appear, but, moved by "colossal vanity, and not content with the adulation of his own people, he arranged that posterity should take him at his own valuation. To this end he conceived the notion of causing his name to be inscribed on every temple, statue, and monument that he imagined would stand the test of time. Some of the antiquities on which his name appears must have existed quite one thousand years before he was born." All that can be said is that if Rameses II. was not a great king, he undoubtedly was a wise one. Not all of us have the power to hitch our wagon to a star, but what is to prevent a ruler from attaining immortality by chiselling his name into some primal virtue or undying truth that has existed long before he approves it and adopts it? The Seven Wise Men of Greece must have been aware that a truism would last longer than even one of Rameses's monuments. We can all follow their example by identifying ourselves with some such simple statement as, "There are in this world good men and bad men, heroes and cowards"; or "It is better that the race should survive than that it should perish"; or "The strong are not always the victors, nor the weak the defeated." Such maxims live forever.

Why should the vulgar rich be criticised for making a display of their wealth in extravagant living and ostentatious charity? It is no doubt true, as Mrs. Stokes said in her speech at Chautauqua, that envy and hatred are engendered by the frequent parade of luxury on the part of tawdry millionaires. Yet what would she have? If one is not flinging money about, how shall people know that he is rich? To give anonymously, would be ridiculous. Charity without *réclame* is an obsolete notion—as old as the New Testament. Besides, even the empty-headed rich must do something. Many of them have no other occupation than that of wasting their incomes in what Mrs. Stokes calls "idle and luxurious living." Invention has no greater triumphs than the various methods which have been devised of getting rid of one's surplus. One Pittsburgh connoisseur hit upon the

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Oriental idea of investing his sooty millions in unset precious stones. These he carried about in his trouser pockets. Naturally, he could not resist the temptation of strewing them on the table of chance acquaintances. It would be uncharitable and cruel to deprive such rich men of the only pleasures which their limited minds are capable of conceiving. Mrs. Stokes would not take away from a child in the slums the piece of colored glass which its mates envy. On the same principle, she ought to leave ignorant plutocrats in undisturbed enjoyment of their monkey-dinners and their gold-plated bridle-chains.

Mr. Choate's speech at the Hague Congress last Thursday looks to saving the one valuable result which we may yet hope to get from that gathering. No agreement to respect the property of neutrals at sea, in time of war, will be reached. No plan of reducing armaments, it is now pretty plain, will be assented to. It is still possible, however, to unite in establishing a great and permanent court of arbitration. This was the burden of Mr. Choate's plea. In the spirit of Secretary Root's address at the Peace Conference in this city, he spoke of the importance of a dignified tribunal, composed of jurists of international weight, always ready to pass judicially upon any dispute between nations. There has already been a practical agreement to erect a prize court, made up of fifteen judges. This might easily be combined with a court of arbitration. Then we should have a representative and impartial body before which all international controversies could be laid—we may say, would surely be laid, for in a short time civilized opinion would tolerate no other course. Mr. Choate has apparently won over the support of the French and German delegates. The British cannot long lag behind. Hence there seems good prospect of obtaining one tangible outcome of all the war-talk at a peace conference.

An agreement between Great Britain and Russia would now seem to be a fact. While it is too early to attempt an estimate of the changes in international politics that must follow upon such an arrangement, it may be assumed that the peace of Europe will profit thereby. Germany cannot look upon this latest *entente* as another link in the chain supposedly forged by Great Britain to bind her, for the reason that an understanding between Russia and Great Britain cannot conceivably be more than an understanding. It would be extraordinary if Russia should so quickly forget the pain and humiliation of the war with Japan, for which she is not at all wrong in holding England partly responsible. An ally of Great Britain, therefore, she could scarcely become. Russia has merely come to recognize the results of defeat, and, faced by a tremendous internal crisis, has wisely decided to free herself, as much as possible, from foreign distractions. On the other hand, in view of the exceedingly vexatious condition of affairs in India, Great Britain should not be averse to arriving at some arrangement removing the ever-feared danger of an invasion across the northeastern frontier. After all, to call in Japanese troops to aid her against Russia in India would be a very desperate step. Allied to France, friendly to Great Britain, and in intimate relations with the German sovereign, Russia would be in a position to act as general intermediary, to the enhancement of her own somewhat fallen fortunes.

Every summer, when the Imperial yachts Polar Star and Standart, with the prisoner of Peterhof and Tsarköe Selo on board, breast the waves of the Baltic till the Imperial yacht Hohenzollern, bearing another distinguished personage, heaves into sight, European diplomats fall into great commotion. What is William II. now going to have his imperial cousin Nicholas do to his Russian subjects and to China, Japan, India, Persia, Morocco, and the Social Democrats? For it has become a tradition that these annual meetings on the Baltic are a sort of educational summer school, in which a weak-kneed autocrat sits at the feet of a strong-willed War Lord and departs instructed, strengthened, and refreshed. Does the Czar, as he pledges his guest in French champagne, entreat his fellow-monarch's aid and comfort? And does the Emperor, as he sits sipping German beer on board the Hohenzollern, lean over the table and pour hints on how to govern and remain alive into his visitor's ear? We doubt it. A cablegram declares that "the Czar is said to have visibly improved in appearance and spirits after his interview with the Kaiser." That might very well be, but there is no need of supposing that so marvellously sudden an improvement in the patient's condition—it would make the fortune of any patent medicine—was brought about by William II.'s solving all the Czar's problems for him while he waited. After all, the Kaiser has enough responsibilities of his own without being saddled with his neighbor's misdeeds. Moreover, there are, between Berlin and St. Petersburg, channels of diplomatic intercourse, a telegraph service, and even, it is said, a system of wireless communication. So why should the German monarch, in attempting to put his Imperial comrade up to mischief, do it after the approved fashion of comic-opera villains, in the full glare of the footlights?

There is an ignorance of the ways of the world that is actually pathetic in the public statements made by the Korean representatives now in this country. It is the same state of mind that characterizes the leaders of the patriotic party at Seul. Such facts as military conquest and such phrases as *de facto* and *force majeure* have no meaning to them. "If the civilized nations knew how the treaty of last November was obtained," said Prince Tjyong Yi, "they would not recognize it. It was obtained without the consent of the Emperor or the people." That is as though the French were to demand the restoration of Alsace and Lorraine, which were surrendered only because the Germans were at Metz, Sedan, and Paris; or the Filipinos should complain that they really did not want to be sold to the United States. The former Emperor constantly showed this almost childish capacity for overlooking the accomplished fact in his dealings with the Japanese, signing treaties one moment and forgetting in the next that the hand which held his nose to the grindstone once could do it again and again. Yet this very quality, if general among the people, may make Japan's task in Korea a difficult one.

The recrudescence of violence in Morocco may supply France with the long-awaited excuse for radical action, but it is as yet premature to speak of the Algeciras Convention as a failure. As a matter of fact, Casablanca is one of the eight coast towns for which the Algeciras agreement established a foreign-officered police force of some two thousand men. This force has not yet been organized, although the Swiss inspector-general, who is in supreme command, was reported to have arrived in Morocco months ago. At Casablanca it was provided that the commanding officers should be French and Spanish, a circumstance which may make it easy for France to take drastic measures without incurring German accusations of working for her sole interests. On the other hand, the occupation of another Moroccan town, after the example of Ujda, would arouse German mistrust. Ujda was seized as punishment for the murder of Dr. Mauchamp, at Marakesh, where the French authority could not make itself felt. But with Casablanca, where, as has been said, France holds a legal position, the case is different. Go ahead and preserve order, the nations might say to France. However, the difficulty of policing without a police force will probably result in international pressure being brought upon the Sultan, to hasten its organization. Italy and Spain, whose subjects were among those slain at Casablanca, will strengthen the hand of France, and a sudden turn in the Kaid McLean situation may set in motion an army, representative of all European powers, bound for Fez.

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THE TAFT CANDIDACY.

The vote of the Ohio Republican Committee, last week, 15 to 6, undoubtedly puts Secretary Taft's Presidential candidacy in a forward and promising position. It is all very fine for Senator Foraker to declare that the action signifies nothing, is not technically "binding" on Ohio Republicans, and amounts to no more than the opinion of any chance gathering of twenty-one men. He knows better. Everybody knows better. When a candidate, opposed by the machine, is strong enough to wrest an endorsement from the creatures of the machine, it bespeaks a powerful sentiment in his favor. That is the true interpretation of the course of the State Committee. All unprejudiced observers will so take it. In spite of the protests and desperate efforts of the two United States Senators, their own underlings broke away from them and went for Taft. To deny that this is significant is to deny that the rising of the tide means a wetting for those who do not flee before it.

Out of pique and as a matter of form, Senator Foraker may keep up the fight on Taft. Of course, if he could divide the State delegation to the National Convention next year in the same proportion as he did the State Committee on Tuesday, the Taft candidacy would be hampered. If Foraker could muster 14 out of 46 delegates, he might be able to allege that Taft had not his own State behind him. But there is every likelihood that all opposition will soon be brushed away. On that day was the bursting of the dam, and the flood will now sweep on. It is not so much an irresistible enthusiasm for Taft that is at work in Ohio, as the growing hope that the State may be able to name another President. State pride is artfully played upon by the Taft managers; and if Ohio once becomes fired with the thought of recovering her old prestige in national politics, any man who gets in the way will be taking his life in his hands. One notorious "Ohio idee" is to stand together for the glory of the State. So there is little doubt that the Taft boom will sweep victoriously throughout the Buckeye State, and compel even the obdurate Foraker to make terms or be crushed.

The Ohio Republicans invite their fellows in "other States" to "coöperate" in securing the nomination of Mr. Taft. His qualifications are certainly worth serious consideration. No fair man can deny that he is of Presidential stature. He has uncommon ability, and an enormous power of sustained industry. His legal training has been supplemented by a wide range of practical experience in public affairs. In personal qualities, too, he has much to attract. He has a good deal of the blunt downrightness and courage of Grover Cleveland, with an added charm of good nature and affability. Commanding the respect of the serious, he is able to win also the liking of the generality. He is a hard worker, but also a good "mixer."

With such personal and political advantages, Mr. Taft suffers from one great handicap. We mean his patronizing by President Roosevelt. This is described as really a help to his candidacy. In some trifling respects it may be so; but in its total effect it is a misfortune for the Secretary. It makes him appear to exist by grace of another man. It is a sort of "Theodore Roosevelt presents." Taft is made to appear but the shadow of the President. Roosevelt points to him condescendingly as the candidate who will carry out "my policies." Taft has been treated as one especially set for the defence of the President, having neither voice nor mind of his own. This does him great injustice. He is not a man to brook dictation from any quarter. If elected President, he would indubitably be his own master. But a different impression has got abroad. It grows partly out of Mr. Taft's official position. This is an irksome and delicate one for a Presidential candidate. Loyalty to his chief tends to close his mouth. Having to take assignments to duty, he appears also to be taking political orders. And, as we say, the net result is that this burly man figures too much before the people as a weak dependent upon another. Nothing is more important for the successful urging of Mr. Taft's candidacy than that he should take steps to impress upon the country his independent merits, to show that he is not a mere echo of Roosevelt. To do this freely and effectively, it may be necessary for him to leave the Cabinet.

The Secretary is to make speeches soon, in Ohio and other States. The people will listen to him with sharpened attention. They will watch eagerly for evidence that he thinks and acts for himself. It is no secret that Mr. Roosevelt wants Taft to go to Ohio to "pitch into Foraker," especially to defend the President against the latter's charge of gross injustice in the matter of the colored troops. If the Secretary is wise, he will continue to refuse to do anything of the kind. Should he, on the contrary, see fit to say that a review of all the evidence has convinced him that innocent soldiers were wronged, it would do much to prove that his courage and love of justice are genuine. Of course, he could not do that and remain Secretary of War. But if he has to make a break with Roosevelt sooner or later, he could not find a better occasion.

In any case, Mr. Taft cannot well refuse to take up the challenge of both Senator Foraker and Mr. Bryan, that he define his position on the reform of the tariff. Here he already stands committed. His speech in Maine last year, announcing himself a believer in immediate tariff revision was as bold in its way as his denunciation of Boss Cox in Ohio, or his plain speaking to the Southern Republicans, who are so for revenue only. Yet it may fairly be asked that he now clearly say whether he means to catch up the banner of tariff revision which President Roosevelt at first raised, and then threw away. As the open leader of the tariff-reform wing of his party, Mr. Taft would strongly appeal for the support of Independent Democrats. And if, while he is revising, he revises somewhat his views about the Philippines, and admits the existence in the islands of a powerful national sentiment, with which we are bound to put ourselves in harmony, and concede the Filipinos independence as soon as possible, he would be both strategically and morally in a strong position.

THE STANDARD'S TROUBLES.

"Gentlemen," said Matthew Arnold, when he appeared before the Income Tax Commissioners who had assessed his profits from literature at $5,000 a year—"gentlemen, you see before you what you have often heard of, an unpopular author." It is a plea *ad misericordiam* which the Standard Oil Company might well make. Fined $29,000,000 on Saturday, on Monday it is buffeted by another Government report, showing once more that it is an oppressive monopoly, forcing the people to pay exorbitant prices for a necessary of life. One good newspaper friend of the Standard hastened to allege that it could not pay a fine of $29,000,000 and "continue to do business." The unfeeling Commissioner of Corporations thereupon produces figures to prove that it has made net earnings of "at least $790,000,000" in the past twenty-four years, "and possibly much more." Quite a comfortable margin for incidental fines! Yet fines and adverse reports are not really so signifficant as the general rejoicing with which all such attacks upon the Standard are received. "Gentlemen, you see before you a highly unpopular Trust."

This fact, of course, makes it both easy and popular to attack the Standard. To take a kick at it has, for years, been the safe courage of insincere politicians. And now that a more serious legal pursuit of the Oil Trust is attempted, it is but fair to recognize the fact that judges and executives may be unconsciously swayed by the popular applause which they know will follow their efforts. If Judge Landis had not been fully aware that his decision of Saturday would at once reverberate around the world, carrying his name with it, and that grateful plaudits would arise from his countrymen, it is quite possible that he would have clipped a little the wings of his extra-judicial rhetoric. But such are the inevitable penalties of the unpopu-

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larity which the Standard Oil Company has richly merited. It would be a thousand pities, however, if the fact that the Standard is now a dog at which any one may throw a stone with impunity, should lead to the slightest warping of legal process against it. A too severe decision set aside on appeal only leaves us worse off than before.

We cannot presume to say whether the Standard will win in the higher courts, but certain remarks about the decision of Judge Landis are obvious. The proceedings against the Standard were brought under the Elkins Act of 1903. Roosevelt's 1905 hook for the snout of leviathan was not used. This can but strengthen the position of such lawyers as Senator Foraker and Representative McCall. They contended from the first that the Elkins law was fully adequate to reach all cases of railway rebating, or the securing of unlawful rates by favored corporations, and that the Roosevelt measure was both confused and superfluous. Foraker has several times asserted that not a single prosecution had been brought under the act which the President moved heaven and earth to secure. The Ohio Senator has declared that the Elkins law is the only one that has "teeth." He may now point to the $29,000,000 fine as evidence that he was right.

Granting that the verdict of the jury against the Standard was well and truly found; that no vitiating error was committed in the trial of the case, there cannot be two minds, it seems to us, about the justice of applying the maximum penalty known to the law. The amount of the fine is tremendous, but it is inflicted upon a tremendous offender. It is no exaggeration to say, as Secretary Garfield is reported as saying on Monday, that the Standard has for years conducted itself as if it were above the law. It has snapped its fingers at the punishments laid down in the statutes. They were for the little fellows. The law would think twice before damning a corporation with such untold millions at command. Now, to have men of that kind of arrogance brought up with a round turn, is undoubtedly a good thing. It makes for social justice, and so for social content. It helps people to believe that the law is, after all, equal. Sensible men will believe that it is, in intent at least, even if Judge Landis should be reversed for error; though, of course, his reversal now would embitter many against the courts.

As for the report of the Commissioner of Corporations, it contains a mass of statistics which require much study. Hasty inferences from the figures should be avoided. Even the Standard Oil Company is entitled to its day in the newspapers, and on the stump, as well as in court. It seems somewhat unfair, for example, to point to the increase in the price of oil since 1900 as a sufficient proof of the exactions of a monopoly. The price of all commodities has notoriously advanced during that period. Oil prices should be taken with the rest. Much stronger is the case for the large and heightened "margin" between the cost of crude oil and refined, as detailed by the Commissioner. If he is correct in his figures, the excessive profit due to monopoly is clearly established.

THE GEORGIA DISFRANCHISEMENT

Close upon the heels of its drastic prohibition law, the Legislature of Georgia has passed an equally drastic disfranchisement bill, aimed at the negroes. The one is meant to be a measure of general social uplift, benefiting alike the untutored negro and the "poor white"; the other is to close the door of political hope in the faces of one million of its citizens upon whom Georgia largely depends for its labor, and therefore its prosperity and progress. In a republic based on political equality, the negroes of Georgia are henceforth to be ruled without a voice in their government, taxed without representation, and deprived of the most precious weapon for the preservation of political rights—the ballot.

Now, if Georgia had been for years past the scene of serious racial strife; if there had been frequent bloodshed over elections and constant public irritation over race conflicts at the ballot-box; or if certain communities were groaning under black misrule, there would perhaps be some excuse for this new law. As a matter of fact, the white man has for years had everything his own way in Georgia; no negro candidates have been in the field, and no white candidate has felt compelled to cater to the negro vote. The Republican party, to which the negroes have naturally belonged, has been at a low ebb; and therefore the inner ring of the Democratic party has had things entirely its own way. And yet the negro has been the convenient, or the only, issue. Let him be as law-abiding as you please; let him show you evidences of that extraordinary rise of his race within forty years—which so good a Southerner as Henry Watterson has described as one of the wonders of our times, or of any times—and he still cannot save himself from being the football of the politicians. He has submitted to disfranchisement in the hope that this would take him out of politics—but always in vain. Unless the railway issue is to relieve him for a while, he must continue to be the subject of such a Senatorial campaign as has just occurred in Mississippi, or of the recent gubernatorial contest in Georgia. He is the demagogue's most valuable asset, whether that demagogue be a man of culture and family, like Hoke Smith, or a boor of the Davis and Vardaman type.

Nevertheless, the negro has pushed his way upward undismayed, and some recent figures show that, whatever excuse the members of the Georgia Legislature have for disfranchising him, it cannot be one which bears upon his industrial progress. For instance, in 1866 the Georgia negroes owned but 10,000 acres of land; by 1876 they held 457,635 acres, and ten years later 802,939. In 1896 they had passed the million mark, and in 1906 they paid taxes on 1,400,000 acres that they owned outright, and on which they were assessed $7,000,200. Their stock had increased in value in the same forty years from $12,000 to $5,200,000; their city property had gone up from $70,000 to $5,850,000, while the value of their church and school property, from being $100,000, has now become $5,200,000. The assessed value of their property, exclusive of schools and churches, has grown since slavery from $450,000 to $23,216,468. This is the wealth they have created for themselves since they started out in rags and wholly illiterate, in 1865. What else they have contributed to the wealth of Georgia by the labor of their hands probably no man could estimate.

But now their reward for all this is a law which declares that they shall never have a voice in saying how the wealth they have created shall be administered or controlled by the State, which they support with their taxes. This law is patterned after those of other Southern States. Theoretically, any colored man who can read or write, or is intelligent enough to understand the use of the ballot, or who pays taxes on $500 or more, can register and vote. But to the election officers is given the discretion of deciding whether the applicant for registration has a "proper conception of his duty to his State or his nation." There is also the test of expounding a clause of the Federal or State Constitution, which has enabled low and worthless white registration officers to disfranchise many men greatly their superiors in knowledge, manners, and morals. Such hypocritical subterfuges are merely resorted to in order to preserve the fiction of Constitutionality. It would have been at least honest if a bill offered by a Mr. Payton had been adopted. That provided briefly for the disfranchisement of every person with one-eighth negro blood in his veins. But the result would have been practically the same.

Nothing startling will, of course, follow the adoption of this law. The negroes have not yet learned the value of unions, of organizations, of lawful agitation. The words general strike, or boycott, or the other terms that describe the ways inferior races, serfs, and oppressed peoples have found of making their masters uneasy in wrong, mean but little to them as yet. How will it

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be fifty or a hundred years hence? None of these Georgia legislators, we venture to say, has thought of that; few can see beyond their noses, and still fewer know how to measure economic changes which occur right before their eyes. But that is when the test of the law will come. He who thinks that the negro will submit forever, unknowing of his strength, reckons without a knowledge of human nature. Only total enslavement, with the destroying of every colored school child's text-book that tells of 1776, could promise permanent subjection.

DISCONTENT IN GERMANY.

A pamphlet recently published in Berlin bears the significant title, "From the Land of the Discontented." The author, Herr Nissen-Meyer, is a retired lieutenant-colonel of the German army, who for three years commanded a detachment detailed for duty in China. Having returned from this foreign service, he has written a pessimistic, although not wholly unpatriotic, criticism of his native country and its people. He sees signs of deterioration in society, in the army, and the body politic. But he observes: "Only he who knows his faults can correct them." Two things, however, have impressed him favorably: one is the order which prevails in public life, and the other, the terse military way in which officials of all kinds impart information. Often politeness is wanting, but this is a matter of minor importance. He laments chiefly the number of restless and discontented persons whom he has met in all stations of life, but particularly among the working people. The Germans are neat, clean, and thrifty, but the party of the Extreme Left, the Social Democrats, is larger than in any other country of the world, being five times as great as in England and nearly twice as great as in France.

Col. Nissen-Meyer does not attribute this discontent to economic conditions. In Germany he finds a strong and bitter feeling of class against class—jealousy which no one takes the trouble to conceal. Even the well-to-do are dissatisfied, and a large number of them have cast in their lot with the Social Democracy. "How many are there," asks the author, "who think as these do, but are unwilling to express their opinions openly? Many things prove that the number of malcontents is by no means insignificant." For the depression of feeling is manifested not only in the demeanor and conversation of the people, but in the sinister tone of the press. The condition will probably become worse as time goes on, and Col. Nissen-Meyer fears that in contemporary Germany there are elements resembling those which wrought the disintegration of the old régime in France.

The causes of the evils which he has observed, he finds partly in the character of the German people, and partly in the system under which they live. For one who boasts that his point of view is cosmopolitan and impartial, he here shows himself strangely ignorant of the transplanted German the world over. For he traces the source of these defects to the mixture of German with foreign blood, and to the contact of Germans with alien races. This conclusion has been reached apparently in order to justify the author's bitter dislike of the German colonial system. The colonies have been badly administered, and are hated at home; so that Germans prefer to put themselves under a foreign flag when they emigrate. Yet the effects of foreign influence upon Germans, he declares to be bad; they become ostentatious and are given to strong drink. This is rather surprising information to Americans. Their observation is certainly different. Here is an example of the way in which this officer reasons:

> In Kioto I entered a Japanese inn with a friend. There were several rooms, in the last of which were seated several Europeans speaking English, as could be inferred from their loud conversation. So little was their behavior like that of Englishmen that I made a wager that they were of another nationality. Upon investigation it appeared that of the three, one was a Dane, while the others were born in the Rhine country.

Col. Nissen-Meyer speaks in high praise of the military establishment of his country, which he thinks is the one truly democratic institution to be found there. Yet he is distressed at the toadyism, the favoritism, and the bad manners which detract from its excellence. Too many promotions are made from among those in the Guards, while in the provincial posts there are all kinds of petty evils. For example: "Who does not know the Superman with nasal voice, the sabre-rattling Don Juan of the small garrison?" And here, most of all, we should be inclined to disagree with him. Elements of democracy the army has, but it is none the less the stronghold of the aristocracy. How can the army be considered democratic when few, however meritorious, can obtain an officer's commission in it?

It is unnecessary to follow this author as he expatiates upon what he considers the causes of national discontent. Such an exhibition of bitterness towards the institutions of the Empire would hardly deserve notice, were not this book one of many which prove, better than its arguments, that there is a deep-seated unrest throughout the German nation. It is, moreover, extraordinary to find this sentiment expressed in so exaggerated a manner by one who has held a commission in the army. Yet it may be that fact which blinds him to the truth that the national depression is so largely due to the burden of the great military establishment. The pamphlet cannot be accepted implicitly; yet it is a sign of the times, not to be ignored.

THE NEW PAPAL SYLLABUS.

Those who have read of the excitement caused in 1864 by the Syllabus of modern errors issued by Pius IX., must wonder a little at the indifference with which the similar "Decree of the Holy and Universal Inquisition," just put forth by Pius X., has been generally received. It has not been even thought worthy of cabling, except in bare summary. The full text, in French translation, was given in the Ultramontane organ, the Paris *Univers*. Pius IX. uttered his warning against "the audacities of modern thought." Pius X. directs himself particularly to the aberrations of exegetes of the Bible. His formidable list comprises no less than sixty-five "grave errors," some of which, it is said, are to be found, "deplorable" as it may seem, even in Catholic writers. Looking at the Pope's imposing array, one is inevitably reminded of Browning's

> Twenty-nine distinct damnations,
> One sure, if another fails.

No reader of the new Syllabus can fail to be struck by the way in which its guns are pointed astern. The Pope is aiming at conclusions of historical inquiry and Biblical higher criticism which are a very old story to Protestant theologians. All these questions about the admixture of human error in the Scriptures, the composite nature of some of the books of the Bible, the doubtful authenticity of others—in particular, the nature and date of the Gospel of John—have been fought over for years. Wide-awake theologians have, in fact, become rather weary of them, and have passed on to topics more alive. But here is the Holy See, through the Inquisition, thundering away at them as if Ewald and Wellhausen and Weizsäcker and Harnack had never lived, and Cheyne and Driver and Toy and Briggs had not yet written. The inference is pretty clear that Catholic faculties have not been able to steel themselves entirely against these investigations. Indeed, the Syllabus expressly states that the "errors" which it condemns are "more and more widely spreading among the faithful." It is to warn them in time, and to protect them against the unhappy consequences of an "alleged progress in doctrine," that the Holy Father, "on the advice of the very eminent and most reverend Cardinals,'" has judged it fitting to publish his list of proscribed errors.

Merely to give a few samples, No. XI. declares it a grievous error to hold that "inspiration does not extend to every book of the Bible, in a way to guar-

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antee each in every part from all error." Error No. XV. is to maintain that "the Gospels were continually enlarged and corrected until they were definitely adopted in the Canon"; and, XVI., that "the narratives of St. John are not, properly speaking, history, but a mystical contemplation." Even "pragmatism" gets a blow in No. XXVI., where we learn that it is an error to believe that "dogmas are to be accepted solely for their practical effect on conduct, and not as a rule of faith." The very minutiæ of criticism are included, as in No. XXX., where it is laid down that the Biblical phrase, "Son of God," cannot be explained as meaning the Messiah. So it goes on through error No. LVII., "the Church is opposed to progress in the natural sciences," down to the final error of all, that "Catholicism cannot adjust itself to true science without becoming a Christianity without dogmas."

It is easy to see that the new Syllabus is directed against dangers already existing within the Church, not, as in the case of the Syllabus of Pius IX., against those pressing upon it from the outer world. That is one reason why the present document has fallen rather flat. It is not a denunciation of political doctrines; no fresh arraignment of Socialism; no repeated condemnation of "Americanism," in the Church. Such topics always create a stir, when Rome speaks about them. But since it is nice questions of Biblical exegesis merely, and the fine points of the higher criticism, the world will take but a languid interest even in an utterance by the Supreme Pontiff. The query has already been raised whether he now speaks *ex cathedra;* whether he lays down matters of doctrine which all good Catholics are hereafter bound to accept. A writer in the Paris *Figaro*, M. de Narfon, who is well known to have close relations with influential Catholic prelates, declares that the Papal infallibility is by no means involved, since Pius X. is simply pointing out errors, not defining doctrines. One can understand, however, the mild amazement of this Catholic writer, when he speaks of so remarkable an attempt, by mere decree of the Holy Office, to "solve most of the great controversies which exegetes and theologians have debated for years past."

It is, of course, the spirit of free inquiry in historical questions that affect former opinions about the Bible, which the Syllabus really condemns. It speaks frowningly of "historical arguments," and reproves those who set up any special claim for the "scientific exegesis" of the Old and New Testaments. Some complacent Protestants may plume themselves on this new proof, as they will call it, of Papal blindness and intolerance. But are they so sure that their own withers are unwrung? Archbishop Whately was keen enough to perceive that what we call Catholic tendencies are really grounded in human nature, and that Protestants share them in their own fashion. We are all exposed to the peril of wishing to suppress those who do not agree with us. Protestant churches do not face problems in all respects the same as the Catholic Church, but their method of meeting them has not been essentially different. They, too, have been known to be timid, short-sighted, and uncharitable in these very matters of Biblical criticism. Certainly, those Protestant denominations that cast out Robertson Smith and Professor Toy and Professor Briggs, ought not to be the first ones to throw a stone at the new Papal Syllabus.

SAINT-GAUDENS.

Saint-Gaudens's death brings no fuller recognition than had been shown in his lifetime of the fact that he was as fine an example of the pure artistic genius as America has yet produced. Medals have been given him at art exhibitions as in a class by himself; and they but expressed the opinion of the judicious. Curious analysts of the flower of genius have speculated on what he owed to his mixed French and Irish descent. Much, undoubtedly; but he owed more to the capacity for taking infinite pains.

The work of Saint-Gaudens marks in the history of American sculpture the definite breaking away from the spirit of classic imitation which till his time had dominated it. The revolt in Europe of such men as Barye, Rude, and Dubois, from the pseudo-classic ideals for which Canova and Thorwaldsen had stood, spread through Saint-Gaudens to America. He wholly departed from such of his predecessors as Greenough, Hiram Powers, Rinehart, and the rest of their school. But the break in the case of Saint-Gaudens was a gentle one; though definite and uncompromising, it was a revolt without violence. No American sculptor can be said to be more American than he. Whatever the effect of his foreign parentage, it gave him, with a special sensitiveness, a wholly sympathetic openness to the appeal and patriotism of the country that was his from his earliest infancy. Yet he expressed a perfectly American spirit in forms which owed little or nothing even to the sources from which American sculpture had hitherto drawn its inspiration. He found his historical affinities not in the abstraction of classic sculpture, but in the individualizing spirit of the Renaissance.

In range, Saint-Gaudens's work is extraordinarily wide, with the limitation that it contains scarcely any study of the nude. His Diana on the tower of the Madison Square Garden was designed to be seen from a distance, from which only the outline and pose have effect, and cannot be cited as an example of what his powers in the subtler problems of the modelling of the nude might have been. Outside of this limitation, his work, both in the round and in low relief, is comprehensive. It may be divided into three groups: his portrait plaques and medallions in low relief, such as his portraits of Dr. McCosh, Robert Louis Stevenson, the children of J. H. Schiff; his figures of an ideal character, such as the caryatids for the residence of Cornelius Vanderbilt, the Peace of God and the angels for the Smith tomb; and his monumental works in heroic portraiture, such as the Deacon Chapin and the statues of heroes of the civil war—Farragut, Lincoln, Gen. Logan, Robert Gould Shaw, and Gen. Sherman.

The technical perfection of his craftsmanship and the delicate strength and sweetness of his art are perhaps supremely illustrated in his portraits in low relief. No contemporary artist in that kind surpassed him in giving distinction and significance to the subtle refinement of modulated surface. The spirit of the Renaissance breathes in these portraits, both in the appreciation of the appropriate effects and in sympathetic characterization. They have always the charm, too, of an effect that is at once sculptural and picturesque. Of all his ideal figures, the so-called Peace of God is his masterpiece in symbolic expression. He attained in it to a mood of mysterious and tragic contemplation which places it among the greatest contemporary works of its kind. His angels for various tombs and his caryatids for the Vanderbilt residence do not approach this work in profundity; yet they have the distinction of a stately sweetness and an individual and lofty ideal of human loveliness.

Saint-Gaudens's work in heroic portraiture is in a sense his most important. In it he met and mastered technical problems on a large scale, and made it express to a degree unequalled in American art a noble and profoundly interpretative historical spirit. His Deacon Chapin is, of course, as, indeed, is his statue of Gov. Randall, an imaginary portrait. Yet his "Deacon" is at once the effigy of an individual and the symbol of a sect. It remains our greatest artistic expression of Puritanism. In his five great monuments to heroes of the Civil War, Saint-Gaudens faced the even more difficult problem of conveying through actual portraits of great men the spirit of the historical movement in which they lived and acted. With actual portraiture he faced, too, the problem of the artistic and heroic treatment of modern dress; and the masterly generalization which neither evades nor emphasizes the costume in the statue of Lincoln gives the measure of his success in this respect. The masterpiece of this group of Saint-Gaudens's

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work is the equestrian statue of Sherman; and the Lincoln, though a less complicated artistic problem, can hardly be called second in simple directness and nobility of expression. These monuments of the Civil War epitomize the spirit of that struggle through single human figures dramatically, profoundly, and comprehensively, with complete freedom from anything like rhetoric or sentimentality, and with an energy of inspiration that makes it impossible to think of them with the thousands of banal statues to soldiers which take the joy of living out of our parks. The statue of Sherman is considered by a well-known artist and critic as the third greatest equestrian statue in the world. It seems extravagant to give it a rank next the Colleoni of Verrocchio and the Gattamelata of Donatello, but it is hard to think of a rival that better deserves the place.

Saint-Gaudens derived from the Renaissance, but in no imitative way. He appropriated the means and forms of the sculpture of that period because they lent themselves most completely to the expression of his special modern American spirit. He saw personalities and their historical significance from an individual point of view. He possessed nobility of imagination and perfection of technical equipment to a degree unrivalled among American sculptors. What he lacks, if one compares him with the greatest, is spontaneity. His manner, though without eccentricity—indeed, in regard to eccentricity, the leaning is the other way—impresses one as a learned, though completely individualized style, and one can detect the style at times apart from the subject. It is never quite free from self-consciousness—it adapts the subject to itself. But the style, with all its learning, is always consonant with the exalted spirit of the work. The self-consciousness is never the self-consciousness of rhetoric. No taint of affectation mars the nobility and simplicity, however evolved, of the appeal. The naturalness is thought out, but for all that it gives the most authentic, manly, and individual expression of noble themes that American sculpture possesses.

ROMAN ITALY IN THE NORTH.

II.—AOSTA.

There are few more fascinating valleys in Europe than the Val d'Aosta, the scene of the second stage in the game of strategy which Augustus was playing to bring peace to Northern Italy and to bind it to Transalpine lands, as outlined in my article in the *Nation* of May 30. Visiting this valley in midwinter for the first time, I expected to find it bleak and forbidding, leading up as it does to the very base of Mt. Blanc and Monte Rosa, but in the clear, still, and expanding atmosphere I could understand the apparent anomaly of the semi-tropical vegetation of the entire vine-clad valley, with its palms, its cacti, *fichi d'India*, rhododendrons, and so many of the same flowers that grow on the Riviera.

The Val d'Aosta stretches northwest for some sixty miles from the opening of the great Po valley at Ivrea, on either side of the river Dora Baltea. Even more than the Val di Susa above Turin does it give the impression of a long artery, often not two miles wide, leading into the very heart of the Alps. In the latter days of the Republic the valley was in the possession of the powerful and turbulent Salassi, a native tribe that commanded both of the passes bifurcating from the little amphitheatre where Aosta now stands: to the left the Little St. Bernard pass across the Graian Alps, and to the right the Great St Bernard over the Pennine Alps. The Romans of the Republic had no use for either of these passes, and merely founded, in 100 B. C., the city of Eporedia (modern Ivrea), at the base of the mountain valley, to coerce the Salassi and prevent their raids on the great plain. That this remedy was hardly effectual, more than one punitive expedition attests. In any case it was not sufficient for Augustus, with his scheme to use the passes for his dreams of northern conquest and to communicate with the newly organized regions of Gaul above Provence. The special value of the Little St. Bernard was that it led, by the region of the Upper Isère and the Rhone, to Lyons, which Augustus made the administrative centre for all Gaul and which he aimed to develop into the greatest Roman city in the West outside of Italy. By the same pass the region of the Rhine could be reached somewhat circuitously. Soon also, in conjunction with the Brenner pass, further east, the Great St. Bernard was to be, not a source of danger to Italy, but a main artery of military communication in connection with the conquest of Rhaetia and Noricum; for it led to the region of the Rhone, Lake Constance, the Aar valley, and the Rhine; and it was to serve the plans of the campaigns of Drusus.

In the Val di Susa the problem of Augustus had been simplified through the friendship for Rome of its confederated tribes. But in the Val d'Aosta, the more homogeneous and powerful Salassi were inveterate enemies; and so soon as Augustus had made the commercial route of Susa, further west, a part of the Roman network, he undertook, toward 25 B. C., their permanent subjugation. While he himself went to Spain and Gaul, he entrusted this minor but difficult affair to Terentius Varro, who resorted to a sort of Cuban *reconcentrado* policy, which enabled him to substitute a loyal population. It seems, in fact, a mistake to suppose, as even Mommsen has done, that Varro fought a pitched battle with the Salassi; rather, he left the lower end of the valley guarded, and worked his way up carefully to the summit until he reached the spot where Aosta now stands, where he established his camp. With the whole valley at his mercy and escape impossible, he organized a man-hunt. With a loss of less than two thousand killed of the Salassi, he coralled nearly 40,000 men, women, and children, took them to Eporedia and sold them all into slavery at public auction. On the site of his camp Varro then founded a Roman colony, Augusta Prætoria Salassorum; a city modelled strictly on the plan of a permanent camp, and, like Turin, built as a fortress. It was named after the Emperor and the 3,000 veterans of the Prætorian guard who were assigned to it with their families, as well as some of the native Salassi, who came in to join the colony and were spared.

Only recently an inscription found near the west gate flatly disproves Strabo's generally accepted statement that the Salassi were completely wiped out. It is a dedication to Augustus in 23 B C. of a statue (?) by "the Salassi who had joined the colony from its beginning." Local archæologists are mistaken in supposing the inscription to belong to the gate. Not only does its vertical shape disprove this, but the fact that this is a *private* dedication by a group of the inhabitants, whereas city gates cannot be dedicated except *publicly* by the whole city or the highest authorities. Therefore, before 23 B. C., the city of Aosta, with its walls, gates, and public monuments, must have been practically completed. It stands on a plateau, the upper end of which is a hemicycle outlined by the Alpine peaks, while the lower end had begun to broaden out near the modern Nûs. Immediately below it the streams Dora and Buthier meet, in front of the famous "triumphal" arch.

A few of the initiated know that Aosta is one of the best preserved Roman fortified cities in the world. It is a rectangle of the length of 2,440 feet, the normal maximum length of a Roman camp-city, according to Hyginus; its width is about 1,900 feet, which is wider than his norm (1,600 feet), but narrower than Turin. Its principal gateway, the Porta Prætoria, faces toward Rome; and in front of it, at a distance of 366 metres, stands the Colony Arch of the city. This arch is on the sacred *pomerium* line that encircled the walls at that distance, marking the *octroi* line, the boundary between country and city jurisdiction. The line was originally marked by a trench dug by the consecrating priest with his sacred plough and oxen, as soon as the ceremonies by which the centre and bounds of the new colony were determined had been concluded. No attempt has yet been made by scholars to determine the width of the sacred strip of land between walls and outer *pomerium*, within which it was forbidden to build. If I am right in placing the "triumphal" colony arches on this outer line, it will now be possible to determine this point in many cases, at Verona, for instance, at Gerasa in Syria, Thamugadi in North Africa, S. Remy in Gaul, and Telmessos in Asia-Minor—to mention merely typical examples in different provinces of the Empire. The Aosta arch stands directly in front of the superb Augustan bridge across the Buthier. Even though the original level of the arch is some two metres below the modern road, and though it is shorn of all its upper section above the triglyphal frieze, the structure as it stands is, next to that of Orange in southern France, the most impressive of all Roman memorial arches. This is due not merely to its immense bulk, but to the perfection of its simple outlines and proportions, notwithstanding the fact that, unlike Orange, it is quite without decoration.

Besides the arch and the bridge, Aosta has the Porta Prætoria, the great stretch of encircling Augustan wall, with its towers, the ruins of the theatre, of the amphitheatre, the military granary, and the many

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fragments of the Roman drains, streets, and houses. What is quite recent is the discovery of the existence of two lateral gates. Until this discovery it had been supposed that, contrary to general usage, Aosta had but two gates, at each end of the main thoroughfare, the *decumanus maximus*. One of these is the gate now standing, not far from the arch; the other, the Porta Decumana (west), still existed until 1808, when it was demolished. It opened out toward the Little St. Bernard. In the other two sides (north and south) of the rectangle at each end of the *cardo*, the main artery that intersected the *decumanus*, the two customary gates had not been traced, and this defect was explained on the supposition that when Aosta was built there was only the pass of the Little St. Bernard to consider, so that no gate was required in the north wall. Even Mommsen was misled into this fallacy, which is quite obvious as soon as we understand that what Augustus had in mind in the subjugation of the Salassi was precisely, in great part, the opening up of the Great St. Bernard in connection with his proposed conquest of Rhætia and Vindelicia.

The remains of the north and south gates have now been discovered, so that Aosta, like Turin, had four gates, but unlike Turin they varied in size, those on these minor faces having but a single archway, while the principal gates had three openings. This plan harmonized with the regular Augustan norm which gave a width of forty feet to the *decumanus* street and only 20 feet to the *cardo* street. Of the new gates, only the Porta Principalis dextera on the south side is comparatively well preserved up to a certain height. I was not able to visit its foundations, nor the little museum in the neighboring ancient tower, because the keys were, I was told, in Turin. Nobody wanted them in Aosta, it seemed, because the local inspector of antiquities had quarrelled with the Direzione in Turin, and the Aostan worthies who had been offered the keys had all declined for fear of offending this inspector, whose influence was as strong as his temper was violent! Hence, I had to study the inscription in a cast at Turin, later on.

The Porta Prætoria is in its way as impressive as the Colony Arch, and, besides, it is unique in the perfection with which it preserves the plan of the Augustan military gateways. Like the rest of the gates and the walls, it is built, not of bricks like Turin, but of large blocks of stone. The flanking towers are not polygonal, as at Turin, but square, and project boldly beyond the walls. Both inner and outer façades of the gateway remain intact, enclosing the central court, into which, if the enemy should penetrate, he could be attacked on all sides by the garrison. It does not produce its full effect because the present street is two metres above the old level, and also because the gate has lost its upper story and its battlements, as well as most of the artistic facing with its architectural mouldings. But it still is almost oppressive in its impression of force and bulk.

Aosta was made by Augustus the capital of one of the three small military frontier provinces, just beyond the borders of Italy, into which the Emperor partitioned the Alpine range. His idea was to keep the territory under his own personal control, as military provinces, whereas Italy and other safe sections of the empire were under the civil rule of the Senate. This particular province was that of the Graian and Pennine Alps; the first province we studied (*Nation*, May 30), Susa, was that of the Cottian Alps. As Turin had corresponded to Susa, across the border, in Italy itself, so Eporedia, the modern Ivrea, corresponded to Aosta, some sixty miles distant. Eporedia was built on a hill where the river Dora swings out into the great plain, at the point where the main artery between Milan (Mediolanum), Pavia (Ticinum), and the Rhine and Danube meet the east-west trading route. Though it was not an Augustan foundation, having been established in 100 B. C., its nearness to the Salassi had prevented any great development until the time of the foundation of Aosta, about 25 B. C. Aside from remains of a theatre attributed to the Antonines, its Roman antiquities have disappeared, though there is little doubt that excavations would uncover the earliest military bulwark of the extreme north.

A. L. FROTHINGHAM.

NEWS FOR BIBLIOPHILES.

On July 26, Sotheby, Wilkinson & Hodge sold a number of books and relics of the Brontë sisters, the property of Mrs. Nicholls, the widow of the Rev. A. B. Nicholls, who first married Charlotte Brontë. Emily Brontë's Bible with inscription "To Emily Jane Brontë, by her affectionate Father, February 13, 1845," brought £15 15s.; three Hymn Books with autographs "C. Brontë, April 6, 1845," "E. J. Brontë," and "A. Brontë," £12 for the lot; two of Charlotte Brontë's school-books, with autographs and caricatures on covers, etc., £18 10s.; nine little volumes, six in the characteristic minute handwriting of Charlotte Brontë, the others being by her brother Patrick Branwell, £71 10s. These were specimens of the juvenile tales which the Brontë family amused themselves in writing. A similar manuscript, 49 pages in Charlotte's autograph, brought £22, and another, of 50 pages, containing poems, a portion of a diary, and "The African Queen's Lament," £45. The most interesting of the relics were Charlotte Brontë's writing desk (£25), her work box (£14 10s.), her paint box (£4 4s.).

The little volume, containing poems of the Brontë sisters, was issued in May, 1846, as "Poems by Currer, Ellis & Acton Bell," with the imprint of "Aylott & Jones." Shelley wrote to a friend about his "New Romance in Three Volumes," referring to "St. Irvyne or The Rosicrucian," which when printed made but one small volume of 236 pages. In the same way, after the volume of poems was in type, Charlotte Brontë wrote: "It appears the volume will be a thinner one than was calculated on." The book was an "author's book," and a draft for £31 10s., the amount of their estimate, was sent to the publishers before work was begun upon the printing. An error of £5 was made in the estimate, and Miss Brontë suggested that this additional amount might "be remitted when you send in your account at the end of the first six months." But they were unwilling to do this, having, perhaps, been made wise by past experience. A draft was sent a few days later. She wished "to have the work out as soon as possible," but desired that "it should be got up in a manner creditable to the publishers and agreeable to the authors." While she had faith in the printer's competency to correct errors, she thought best to have all proofs sent "because such a mistake, for instance, as *tumbling* stars, instead of *trembling*, would suffice to throw an air of absurdity over a whole poem." The publishers were instructed to have the book "done up in the style of Moxon's duodecimo edition of Wordsworth."

At first the authors decided to spend £2 in advertising, but this was afterwards increased to £12, leaving it with the publisher to select the periodicals. It had no sale; but the next year, 1847, "Jane Eyre" was published by Smith, Elder & Co., was favorably reviewed, and met with immediate success. The pile of unsold poems was thereupon transferred to the latter firm, who merely tore out the title-leaf which contained Aylott & Jones's imprint, and pasted a new one, bearing their own name, on its stub. Copies of the first issue are very rare, having sold at aution in England as high as £28, £21, and £19 5s. The only copy thus far sold at auction in this country is Mr. Dillman's, which, last March, sold for $125. Copies of the second issue, with Smith, Elder & Co.'s imprint, sell frequently at from $3 to $15.

The first edition of "Jane Eyre" is also a scarce book, especially in the original cloth covers. It was published the first week in October, it is said, and advertisements dated October, 1847, are bound at the back of the first volume. The second edition was issued in December. There was added to it a dedication to Thackeray and a preface, dated at end, December 21, 1847. The third edition has an additional "Note" dated April 13, 1848.

Correspondence.

THE ARTHURIAN ROMANCES.

TO THE EDITOR OF THE NATION:

SIR: I am much gratified by the good words in your review of my book, "The Arthur of the English Poets." I should not take up your time by a reply to such criticisms as I thought ill-founded, unless I believed some points of more than passing interest, be my critic's view of my book what it may.

The book, as I state in the preface, was intended chiefly for readers who might desire some knowledge of the Arthurian legends without delving too deeply into mediæval literature. Hence, it was my object to avoid, as far as possible, the discussion of scholastic conjectures, or a maze of minutiæ. I do not plead guilty to having overlooked most of the "errors" that my critic somewhat captiously calls attention to. For instance, the relation of the two versions of the "Quête du St. Graal" is stated explicitly in the pages of Gaston Paris, referred to in a foot-note. As for Mordred's incestuous birth, I have preferred in a foot-note to accept the opinion of Professor Rhys, rather than that of Gaston Paris, which my critic favors. No less an authority than Professor Thurneysen has

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suggested the opinion which I have developed that Arthur belonged not to the Romanized Britons, but to an antagonistic patriot party. More than one eminent Celtic scholar holds the opinion which I have accepted about the value of "The Lay of the Great Fool," in a discussion of mediæval Grail legends. The fact that Professor Zimmer, in his review of Mr. Nutt's "Holy Grail," pointed out that this tale ("The Great Fool") first appears (*i. e.*, in literary form) in an eighteenth century Irish manuscript, next to a version of Chrétien's "Yvain" called forth from Mr. Nutt a reiteration of his original view. A foot-note of mine says distinctly that Malory did not invent the part which the Archbishop of Canterbury plays, or Guinevere's excuse to escape marriage with Mordred. And another calls attention to certain pages of Miss Weston's "Legend of Sir Lancelot du Lac," where will be found an extreme opinion of Malory's unoriginality.

More interesting to me, however, and perhaps to all your readers, is the relation of Malory to his sources. So far as Miss Weston, and apparently my critic, go in making him unoriginal, I am not yet prepared to go. Whether Malory used several French texts from which he abridged and compiled his work, or only one French text in which abridgment and compilation were virtually done for him, I think that he was not always slavishly following his "French book." For each part of his work the French text, which was his main source, may have been modified by other French, or in some instances by English texts. This might be the case in any book; certainly it seems to be so in the last book, which I believe to have been modified by the English stanzaic "Morte Arthur." True, its influence is not strong, but that it did to some extent modify Malory's phrasing I feel as sure as one can be of what has not been proved. I cannot agree, as my critic does, with the opinion of Prof. J. Douglas Bruce, expressed in his introduction to the Early English Text Society's edition of the poem, and more fully in Vol. 23 of *Anglia;* "The similarities and occasional coincidences of phraseology which one observes in comparing Malory and the Middle English metrical romance are only such as will occur where two writers are following closely the same original." Even though Prof. W. E. Mead has expressed the same opinion in his "Selections from Morte D'Arthur" (Boston, 1897), I must dissent from it. The examples which he cites of similarity in phrasing between the metrical Merlin and the prose Merlin of the fifteenth century, romances independent of each other, seem to me not so striking as the examples which he himself cites, and which Dr. Sommer had previously cited, of similarity between Malory and the stanzaic "Morte Arthur." Compare the way Malory makes Guinevere address Lancelot at parting from him:

> I require thee and beseech thee heartily, for all the love that ever was betwixt us, that thou never see me more in the visage; and I command thee on God's behalf, that thou forsake my company, and to thy kingdom thou turn again and keep well thy realm from war and wrack,

with the poem,

> There-fore, syr lancelot du lake,
> For my loue now I the pray,
> My company thow Aye for-sake
> And to thy kingdome thow take thy way;
> And kepe thy Reme from were and wrake,

Though "war and wrack" may be a common mediæval formula, does it not mean something, even making allowance for Malory's very sensitive ear for rhythm, that kingdom and realm stand in the same relative position in his work and in the poem? Then when Malory's Arthur questions Bedivere after bidding him throw Excalibur into the water, he says:

> "What saw thou there?" said the king. "Sir," he said, "I saw nothing but the waters wap and the waves wan."

In the poem we have:

> "What saw thou there?" than sayd the kynge,
> "Telle me now, yif thou can."
> "Sertes, syr," he sayd, "nothynge
> "But watres depe And wawes wanne."

And the end of the story of the passing of Arthur, as related in verse, is:

> All night he went wepynge sore;
> A-gaynste the day he fownde ther wrought
> A chapelle by-twene ij holtes hore.

Malory says that Sir Bedivere weeping and wailing "took the forest, and so he went all that night, and in the morning he was ware betwixt two holts hore of a chapel and an hermitage." According to Professor Bruce, the French original of both Malory and the English poem was pretty close to the following passage in the Vulgate-Lancelot:

> Al matin li auint quil troua vne montaigne plaine de reces ou il auoit .j. hermitage asses loig de toutes gens. Il torne cele part son frain et pensa quil iroit veoir cel lieu por sauoir qui i repaire. Si va tant contremont le sentier quil est venus el lieu la li hermitages estoit qui estoit asses poures, si i auoit vne chapele petite et anchiene.

To me it is hardly credible that two English authors working quite independently, one in verse, the other in prose, and belonging to two different generations, should have rendered a passage much resembling this with remarkable similarity of phrase though departing so far from the supposed original.

It seems to me then that Malory, besides using the French romance which was the principal source for the last book of his "Morte D'Arthur," used to some extent at least one other work, the English poem, "Morte Arthur." If this is so, why may we not also suppose in his earlier books the slight originality of selection which I have been inclined to accord him?

HOWARD MAYNADIER.

Boston, July 8, 1907.

[In our criticisms of points in Professor Maynadier's book—of which, on the whole, we expressed a very favorable judgment—we, of course, simply took the text of the book as we found it. For instance, Professor Maynadier himself does not mention the two forms of the "Quête," whatever Gaston Paris may do. It does not seem to us that the general reader ought to be left to stumble on this in reading other books, for the reference to G. Paris relates merely to the date of the Vulgate-Quest. As regards the incestuous birth of Mordred, leaving out of question the relative merits of the two theories—the one a far-fetched explanation from Celtic mythology, the other assuming merely contamination with the widespread *vergogna* theme—surely the views of G. Paris on a question of such importance as this ought not to be passed over in silence. As to the next point, there is no way of proving anything about it, but the name being practically the only evidence, it seems to us that it ought to be given due weight. With regard to the "Lay of the Great Fool," as an independent variant of the Perceval story, if Professor Maynadier will look up Mr. Nutt's Report on "Celtic Myth and Saga," in *Folk-lore* III., 401 f., he will find that Mr. Nutt himself there gives up this theory—"for the present, at least"—and sets forth his reasons for doing so. In the next place Professor Maynadier insists on Malory's Anglicization of his sources. In his footnote he merely qualifies this by saying: "Both this excuse and the bishop of Canterbury's hostility to Mordred appear in the octosyllabic 'Morte Arthur,' but without seeming so real as Malory." These points, however—themselves taken, as will be observed, from an English poem—are only a part of the Anglicization claimed by Professor Maynadier. The comparison of Guinevere's conduct with that of Margaret of Anjou, indeed, comes in the text after the passage to which the footnote refers. The question of Malory's relations to the stanzaic "Morte Arthur" is too big a one to take up here. We merely have space to remark that when two men are paraphrasing the same original in the same language it would be little short of miraculous if their work did not show coincidences of phraseology. The coincident phrases in this case being among the commonest formulas in Middle English, we do not believe that they possess any force.—ED. NATION.]

APPRENTICESHIP.

TO THE EDITOR OF THE NATION:

SIR: The National Institution of Apprenticeship of England referred to in your notes of July 18 has to do with a subject of great importance, which of late has become of widespread interest, particularly in England and the United States. The decadence of the system of apprenticeship of former times has resulted in a great dearth of skilled labor, felt in all branches of manufacturing. To meet this need this institution is perhaps one of the best of the many movements that have been started either here or in England, for the reason that it takes existing conditions and applies a remedy that will produce effects in the shortest time practicable. But, on account of the changed nature of modern manufacture, it will be too limited in its effect to produce fully the desired results. The modern plant is so costly, making fixed charges so high, that, imperatively, it must be worked to its maximum all the time. Hence the growing practice of working it both day and night, with two or three relays of workmen. It is obvious that the percentage of labor cost is less, and the fixed charges cost greater than under former conditions. This accounts mainly for the decadence of the apprenticeship system. It does not pay to allow an inefficient hand, however low his wages, to operate a costly piece of machinery. It is much better to pay wages sufficiently high to secure maximum output. Hence, the movement referred to must be limited in its effect because comparatively few apprentices can be employed. It is within the knowledge of the writer that boys above the average in brightness when under *competent instructors* will learn *very rapidly*. Perhaps the

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best system as yet in vogue is that adopted by several of our large works, that of having an independent department with competent instructors exclusively devoted to training apprentices. It has been found under these conditions that for a term of four years the employment of apprentices can be made reasonably profitable. The losses of the early period are made up by the gains in the later period. Perhaps the most interesting development of this subject of late years is the action taken by some of our State authorities, notably Massachusetts. The aim is to extend the public school instruction to the industrial arts with such a thoroughness that each student who completes the course, or even partially completes it, will be far better fitted for self-support and the duties of citizenship than can possibly be the case with courses as now established. The movement referred to is far in advance of the mere manual training now so much in vogue. It is the boast of those who advocate manual training that its object is to train and cultivate the mind, that the mechanical skill acquired is simply incidental, a by-product of the mental training, whereas the new movement aims to make the mechanical training immediately effective for the material betterment of the student and State. To produce better citizens is the justification for the expenditure of public money, as proposed in the new movement in Massachusetts.

STEPHEN W. BALDWIN.

Breadloaf, Vt., July 25.

TRAINING FOR CURATORS.

TO THE EDITOR OF THE NATION:

SIR: Permit me to answer your query, "Why such schools of archæology as those of Athens and Rome should not undertake" the work of training students to become curators in our museums. At least one of these schools does do so. From my first connection with the School at Rome, some ten years ago, I have urged, both in private conversation and in my published reports, the advisability of offering training for museum positions to our students. But several of the members of the managing committee were of opinion that, since the school had been founded as a school of classical studies, nothing but what immediately related to those studies should be taught there. By degrees, however, the general curriculum of the School has become very much broader than the founders of the School at first deemed possible. It embraces those branches of archæology and the fine arts from the pre-classic through the Renaissance periods which are the necessary foundation of the knowledge requisite for any curator, and for several years past the charge of museums or of a department in one has been held up to the students as a prize quite as well worth striving for as most professorships. The numerous museums in Italy made it possible to teach art and archæology as can be done in no other country, and also made easy the discussion of arrangement and lighting, or the methods of cataloguing. Furthermore, the small but constantly growing museum belonging to the school itself gave actual practice to those students whose tastes led them to these studies, in discrimination and cataloguing.

We were told that this work could not be done, the chief reason given being that it had not been done before. However, as Leonardo says, those that appeal to authority use their memories, not their intellects; and I can say of the work, that it has gone steadily on.

The association with trained connoisseurs suggested in your article has also been for several years one of the chief opportunities offered our students, and one they have eagerly welcomed. What we need to carry out this special work as well as the other work of the School, is money. One volume of papers, of which several have to do with museum subjects, has already been issued, but two more are held up for want of funds to print them.

I trust this is a satisfactory answer to your query. What is lacking seems to me to be something different. Until a larger proportion than at present of the members of the governing boards of our museums recognize the character of the training given at the Schools of Rome and Athens and the work of the students, as compared with the better advertised work of foreigners, the graduates of our schools can have but little hope of being valued at their true worth. When that day comes, the time-wasting discussions of the æsthetic or archæological method of museum arrangement will no longer be heard, and the public will find that museums accomplish something more than the mere storing of private collections.

RICHARD NORTON,
Late Director of the School at Rome.

Ashfield, Mass., July 22.

BIBLIOGRAPHY OF AMERICAN HISTORY.

TO THE EDITOR OF THE NATION:

SIR: It may be of interest to your readers to know that early in 1908 a bibliography is likely to be brought out under the title "Writings on American History, 1906," which will cover books, pamphlets, and articles upon the subject having any value, on substantially the same plan as "Writings on American History, 1903," edited by Prof. A. C. McLaughlin and published in 1905 by the Carnegie Institution of Washington. The series not having been continued by that institution, the present endeavor rests for pecuniary support upon a group of historical societies and interested individuals, who have guaranteed for five years a sum sufficient to produce an annual volume. It is intended that the volumes for 1907 and subsequent years shall be issued as soon as possible after the termination of the calendar year. The gap represented by productions of the years 1904 and 1905 is left to be filled later.

J. F. JAMESON.

Washington, D. C., August 2.

Notes.

A new volume of Dr. Furness's Variorum Shakespeare, "Antony and Cleopatra," is announced for immediate publication by the J. B. Lippincott Co.

Thomas Y. Crowell & Co. have in preparation a book on "The Japanese Nation in Evolution," by Dr. William E. Griffis.

Early in September A. C. McClurg & Co. will issue a work in three volumes on "The Campaign of Santiago de Cuba," by Col. H. H. Sargent, U. S. A. It is a full strategic history of the campaign, with maps.

To the Muses' Library (E. P. Dutton & Co.) is to be added a volume containing the Poetical Works of George Darley, with an Introduction by Ramsay Colles.

Anatole France's "Jeanne d'Arc" is to appear early in September. He is now reading the proofs.

Prof. Joseph Bédier, of the Collège de France, will soon have ready "Les Légendes épiques," studies of the origin and formation of the *chansons de geste*.

Readers of Robert Hichens's novels who have puzzled over the name will be glad to know on authority that it is pronounced not Hyckens or Hickens, but simply Hitchens.

It is proposed to erect a memorial to Mrs. Oliphant in St. Giles's Cathedral, Edinburgh. The appeal for subscriptions says that she "holds honorable rank among the writers of the Victorian era as probably the most distinguished Scotswoman of letters the country has produced. In her private life she was essentially one of the 'great ladies,' great in her example, great alike in her joys and in her sorrows." An influential committee has been formed to promote this object, among whose members are Mr. Balfour, Lord Rosebery, Mrs. Humphry Ward, George Meredith, J. M. Barrie, A. H. Hawkins ("Anthony Hope"), William Blackwood, and many leading publishing firms or their representatives.

Prof. Joseph Alexander Leighton of Hobart College, who has in preparation a treatise on "Personality and Reality," has issued an essay on "Jesus Christ and the Civilization of To-day" (Macmillans), in which he seeks to present the ethical teachings of the founder of Christianity in their bearing upon the problems of modern culture. His aim is to "discover the fundamental ethical needs of contemporary life, to determine by what principles of conduct the spiritual nature of man and of civilization may be best preserved and developed," and, further, to "determine the bearings of Jesus' ethical teaching on this spiritual life of to-day." To the peril of enslavement in physical causation he opposes the Galilean teaching of the freedom and worth of the individual, and over against the danger of practical materialism, with its interpretation of life as a struggle for sensuous and superficial goods, he erects the high personal idealism of the New Testament. Professor Leighton would seem to be more at home in the field of ethics than in matters of New Testament criticism. One can but wish him well in his doctrine of the freedom of the individual and victory over the forces of time, but it must be said that a more critical attitude toward early Christian tradition would have added not a little to the soundness of his results.

After searching for half a century in Arabia, East India, and elsewhere for the Biblical gold land of Ophir, modern scholarship, as represented in the archæological and historical researches of Karl Peters, had settled upon South Africa, along the Zambesi particularly, as the site of mines where Solomon and Hiram secured their precious metals. These results were based chiefly upon the discovery of old ruins and remains of old mines in these parts of

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Rhodesia. Now this discovery is seemingly being shown to be a dream by Dr. David Randall MacIver, in his "Mediæval Rhodesia." He finds nothing of Semitic or Egyptian origin, but thinks all these mines must have been the product of the Middle Ages. The author maintains that in these parts there must have existed some time during the Middle Ages natives of Africa vastly superior in culture and civilization to anything found there in recent centuries. The Germans have already taken up this new line of investigation, and the *Christliche Welt* of Tübingen, No. 24, after analyzing the Egyptian and local archæological reasons for finding Ophir in South Africa, comes to the conlusion that, in view of the facts furnished by Dr. MacIver, the deliberate judgment of scholars must still continue to be an "ignoramus."

Just why it was necessary to make a book of "Indian Pictures and Problems" (E. P. Dutton & Co.) is not evident. Our hands are full of such reprints already. Ian Malcolm made a visit to India and wrote about it to various English newspapers. There was no harm in that, though he might have stopped to consider how many other tourists had done the same thing better. But when it came to publishing these notes and impressions, and binding them up with a lot of photographs for sale all over India, he should have paused a long time. However, if there is nothing quotable in Mr. Malcolm's journalistic attempt to do India, there is also nothing objectionable. A child may read it and rejoice. An adult will probably think that he has read it all before.

The motto of Mrs. Mary Mead Clark's "A Corner of India" (Philadelphia: American Baptist Publication Society) is

> To see the savage bow in prayer
> Is my supreme delight,

and those whose nature permits them to echo this ingenuous avowal will find unqualified joy in the perusal of the author's tale of life among the war-like Nagas on the northeastern frontier of India. It is a simple story of life-long devotion to the missionary cause, ending with a hopeful, if somewhat meagre, outlook. The savages who here bow in prayer are few in number, and even the best are still ignorant, and but little removed from barbarism. Still, it is something to turn a few head-hunters from their unpleasant occupation, even if there is a canny sense of material advantage in the fervor of the newly converted. Mrs. Clark's account gains much by its lack of pretence to literary style. An unfortunate simile likens the "flames of burning villages" to "tongues of fire," but in general the reader, even if not sharing the writer's "supreme delight," is sure to be impressed by Mrs. Clark's unaffected and earnest narrative. And one fact is clearly brought out. A single missionary to savages accomplishes far more than a dozen sent to civilized lands. If only the missionaries in the heart of India could all—or most of them—be transferred to the frontier, how useful they might become!

The Outing Company offers a nicely printed little volume by Louis Rhead, on "Bait Angling for Common Fishes." One is somewhat surprised to find the brook trout included in this category. The author's justification is that it is sometimes caught by bait angling on the bottom, just as other common fishes, but the black bass might just as well have been included for the same reason. The present writer's best record for small-mouthed bass happens to have been made in just that way, in about twenty feet of water. In general it is well to find a recognized authority on trout and bass angling as willing as Mr. Rhead to recognize that there may be legitimate sport in angling for the humbler varieties of fish, and even in the use of the worm; but is it really necessary that the line of toleration should include the carp, that swinish guzzler of the spawn of really respectable fish? We imagine that few who have ever seen the devastations of carp in previously good bass waters can think of the introduction of the carp without much the same sentiment as is aroused by the thought of the importation of the gypsy moth or the English sparrow. We have never been able to recognize the amount of game quality which he finds in the striped perch, but we quite agree with him in condemning Robert B. Roosevelt's assertion that its flesh is coarse and tasteless. When skilfully fried to a crisp in fresh butter, there are few normal palates to which it will not make a successful appeal. Personal experience with the great Northern pike leads us to question the author's statement that no branch of the Esox family is given to assembling in schools. Mr. Rhead closes with a quite common accompaniment of angling literature in these days—a denial of the essential cruelty of angling. We do not think that the sport of angling itself can ever be seriously endangered by attacks on that score, but the attacks doubtless have a useful function in quickening the consciences of individual anglers.

T. Herbert Warren's "Magdalen College, Oxford" (E. P. Dutton & Co.), one of a series, is written by the president of the college in a gossiping style. It contains as much local history as the general public is likely to desire, and some interesting notes on the Customs and Worthies of Magdalen. Of its most famous custom, the May Morning singing on the Tower, President Warren remarks that the solemn character imparted to the ceremony by the use of the hymn taken from the College Grace is not older than the end of the eighteenth century. Before that it is described as "a merry concert of both Vocal and Instrumental Music, consisting of several merry Ketches, and lasting about 2 hours." Antony Wood alludes to it as an "ancient custom," and says that the object was "to acknowledge the coming in of the fruits of the year, or (as wee may say) to salute the great goddess Flora, and to attribute her all prais with dancing and music." The modern celebration makes up in grave, but not unpicturesque, formality what it has lost in meaning.

There can be no question but that the "Commentary on the Gospel of Matthew" of the International Critical Commentary Series, by Willoughby C. Allen, Fellow of Exeter College, Oxford, will take its place at once as the best work available in English (Charles Scribner's Sons). The book is written for "the student who desires to have some understanding of the growth and development of the Gospel literature in the first century A.D., and of the meaning which this particular Gospel had for the evangelist and his first readers." The chief merit of the commentary is its painstaking and sympathetic interpretation of the Greek text, without improving observations or wearisome cataloguing of discarded opinions. While the author has striven to preserve the distinction between the sphere of the commentator and that of the historian, questions of credibility and theological implication are not entirely avoided, his attitude being for the most part conservative. Especially praiseworthy is his scholarly analysis of the sources of the Gospel, among which he assigns chief place to the canonical Mark, finding evidence also of a source or sources common to Luke and Matthew, as well as distinctively Matthæan Logia, and independent "Palestinian traditions." These sources are indicated by initial letters in the margin of the commentary. Mr. Allen would be the last to affirm that the final word has been spoken on the problem of the literary origin of the first Gospel, and its relation to the other synoptics, but the facts on which opinions must be based find exceptionally clear statement in his Introduction, especially the grounds for holding the priority and superior historical trustworthiness of the Gospel of Mark.

Joseph Hatton, whose death has just occurred, in his sixty-sixth year, was not one of the great writers of his time, but few men were better known in the journalistic and literary worlds on both sides of the Atlantic. Born in Andover, England, he at an early age began to write for the *Derbyshire Times*, of which his father was founder and editor. Thus he was familiar with printer's ink almost from the cradle. In 1868 he had become so well known as a writer that he was intrusted with the task of editing and remodelling the *Gentleman's Magazine*. In course of time his duties called him across the Atlantic, and he made many acquaintances in the United States. Wide and varied as was his journalistic work, he found abundant time for miscellaneous writing. He was a prolific novelist, and some of his stories obtained great popularity. With the stage and its players he always kept up a close connection. He was an intimate of Henry Irving and wrote up his impressions of America. He did a similar service for J. L. Toole, who found but a cold welcome in the theatre here, although in private he was entertained with overflowing hospitality. He had a hand also in the version of "The Scarlet Letter" which was played here by Richard Mansfield. "The Prince and the Pauper" was another of his pieces, as was the "Jack Sheppard" in which Weedon Grossmith made a great hit. The minor products of his pen are innumerable.

The late Francis Miles Finch, author of "The Blue and the Gray," who died in Ithaca on July 30, had very little of the author's vanity; his poems were never published in book form. Those who wish to find his "Nathan Hale," "The Blue and the Gray," his "Smoking Song," have to ransack anthologies and the song books of Cornell and Yale. He would sometimes complain of the irony of fate that attached the name of a jurist who had given all his life to the study of law to a little poem written in a moment of inspiration without any thought of literary fame.

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Dr. Moritz Brosch, the historian, has just died in Vienna, at the age of seventy-eight. Among his works are "Pabst Julius II. und die Gründung des Kirchenstaates," "Bolingbroke und die Whigs und Tories seiner Zeit," "Neuere Geschichte von England," "Geschichte aus dem Leben dreier Grosswesire."

The death is announced of David Christie Murray, in London, at the age of sixty. His first literary work was on the Birmingham *Morning News*. In 1873 he went to London, and in 1879 turned to fiction. He was also a traveller and lecturer.

UNBRIDLED DEMOCRACY.

The Spirit of American Government. A Study of the Constitution: its Origin, Influence, and Relation to Democracy. By J. Allen Smith. New York: The Macmillan Co. $1.25 net.

The argument of this book is as follows: There was little of what is now known as democracy in the United States before or after the Revolution, and the government which was set up was designed to prevent majority rule. The spirit of the Constitution is inherently opposed to democracy, and the so-called evils of democracy are largely the natural result of those checks upon popular rule which the Constitution has imposed. A system of government involving checks and balances of power cannot be reconciled with the theory of popular government, because it denies the right of the masses to direct the policy of the state. We inherited the system from England, and the American statesmen of the formative period were no more democratic in thought than their English kinsmen. A democratic spirit, however, had been developed in America, because the immigrants were the more enterprising and dissatisfied elements of the English people, and because here there was a more even distribution of wealth than in England; but the Declaration of Independence in so far as it proclaimed the equality of man was not acceptable to a large proportion of the people, who desired independence, but did not believe in democracy. Immediately after the peace with Great Britain a tidal wave of democracy swept over the country; the legislatures of the States were generally made all-powerful and the Governors and judges put under their control. The Articles of Confederation were framed under the impulse of this movement, and failed as a scheme of government not because the principles underlying them were false. Soon conservative thought became influential again, many who had been radicals became conservatives, and the democratic tendency gave place to a political reaction, which found expression in the Constitution. It is a capital error, therefore, to believe, as so many people do, that the Constitution is the embodiment of democratic philosophy. "The efforts of the Constitutional Convention," says Mr. Smith, "were directed to the task of devising a system of government which was just popular enough not to excite general opposition, and which at the same time gave to the people as little as possible of the substance of political power."

We are now trying to make an undemocratic Constitution the vehicle of democratic rule, yet it "embodies the political philosophy of the eighteenth century, not that of to-day." The Constitutional Convention sought to make a government which would possess great stability and freedom from change, thought the Articles of Confederation dangerously responsive to public opinion, and supplanted them by an elaborate system of Constitutional checks. One evidence of the undemocratic nature of the Constitution is the difficulty of amendment, in order that it might not yield to changes in public opinion. A small minority of the people was thus given power to prevent reform. Provisions to prevent amendment of a form of government to be effective must be lodged in some branch of government not directly responsible to the people. This branch in other governments is usually a King or an hereditary class; with us it is the Federal judiciary, a power made independent of the nation itself. This power was not explained to the people in the arguments made for the adoption of the Constitution. The proceedings of the Convention had been secret, but the people had an uneasy feeling that there had been a conspiracy against popular government. Had they really known what took place in the debates in the Convention they would have known that their fears were not without justification. The advocates of the ratification did not explain the Constitution to the people as they themselves understood it. Hamilton was the master in this deception. He favored the adoption of the Constitution because it would make the government largely independent of public opinion. He wanted the President to have an absolute veto on all State or Federal legislation. He got his veto, in effect, in the Supreme Court, and the law-making power was placed beyond the reach of popular control and put under the court, which, as it has exclusive power to interpret, has practically the power to amend or change. The exaltation of the Federal judiciary is a survival of the old mediæval doctrine that the King can do no wrong, and much the same attitude of mind which made monarchy possible is seen in our attitude towards the Supreme Court, which has been remarkably fortunate in escaping hostile criticism. Its decisions have been almost uniformly advantageous to the capital-owning class, which the unhindered progress of democracy would have affected, and it has been exalted by that class. Popular faith in the infallibility of the court has, however, been much shaken of recent years by its wavering policy in the legal tender, income tax, and insular cases. The court is, in fact, a constant menace to liberty.

The undemocratic development of our political institutions has been the cause of the evils which have arisen. But the future is full of promise. The masses are coming to a consciousness of their strength; we are on the threshold of a new era when the few shall not rule the many.

Such is the argument of Professor Smith's book. The work has a certain importance, or, at least, significance, owing to the fact that it expresses so frankly the idea underlying a movement which is now with us and which must run its course. It is, in fact, scientific Bryanism, and draws the curtain, revealing the antagonism of latter-day democracy to the government under which we live. It will not, however, bring about or hasten the change desired by its author, for, while it is clever and well constructed, it is too radical and revolutionary to draw with it the sounder judgment of the people. Professor Smith points significantly in one of his chapters to the fact that Tom Paine, Patrick Henry, and Samuel Adams were not in the Constitutional Convention, and he should have added Thomas Jefferson to the list; but did these popular leaders ever show constructive ability? How long would a government erected by any one of them have lasted? It would have gone down in disorder and strife, and that very liberty which they loved so ardently would have been jeopardized. Undoubtedly, the human race owes a great deal to its leaders in the work of destroying, but it owes still more to its great builders-up. If the experience of mankind teaches us anything it is that direct government of an unchecked majority is the worst form of despotism, crushing down the free growth of the individual and even thwarting the genuine will of the people. For it must be observed that the national consciousness is not simple, but double. There is the passion, the quick-changing desires, the hasty injustice, the inconsiderate impulse to action of the people, as of the individual. There is also in each the deeper sense of what is right and proper and decorous, coming to the surface when the excitement of the moment is allayed. In the conduct of the individual, checks imposed by law and custom, by the respect for public opinion, and by the gradually formed habit of self-restraint, serve, or should serve, to place the restraining will in control of his acts. And in this governance lies the only liberty. In the people at large this same influence can be assured only by respect for the past and by the checks of law and tradition. The Constitution, in a word, serves to give the second and deeper consciousness of the people the needed control over its first impulses. What Professor Smith desires in government would correspond to the untrained, unhampered individual, the slave of impressions. He has no understanding of the true democracy, which aims at once at the liberty of the individual, as also of the masses. And this liberty consists in resting the power of government in the more abiding national consciousness.

CURRENT FICTION.

The Sinner. By Antonio Fogazzaro. Translated from the Italian by M. Prichard-Agnetti. New York: G. P. Putnam's Sons.

The first member of Fogazzaro's trilogy, "The Patriot" (*Piccolo Mondo Antico*), was published in 1896, "The Sinner" (*Piccolo Mondo Moderno*) in 1901, and "The Saint" four years later. "The Sinner" is now before us in English dress. The title is rather misleading, since the author has apparently intended to represent not so much the moral life of an individual as the working of forces distinctive of a period. In "The Patriot" the chief motive was really the struggle between blind faith and reason which, in every aspect of life, occupied an Italy gathering herself to throw off the Austrian yoke. In "The Sinner"

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the struggle is between love and duty, under the conditions of modern Italian life. Franco and Luisa Maironi, the principal figures in "The Patriot," were comparatively simple creatures, but the conflict of their natures is perpetuated in the nature of their son.

The novelist is a firm believer in the working of heredity; he sees in the war which takes place in Piero Maironi between sensuality and asceticism the inevitably legacy of that former strife; something, too—the fruits of victory, perhaps—of the morbid condition now labelled neurasthenia. Piero Maironi has married a girl whose temperament does not harmonize with his, and who presently becomes insane. Thrown back upon his solitary life, the young husband suffers much. Eventually, in a public conveyance, he sees a beautiful woman whose face arrests him, and upon whom he himself makes a strong impression. They meet, and find themselves irresistibly drawn together. Though strong in her virginal instincts, and desirous only of his innocent love, "She hoped, hoped passionately, ready to make any sacrifice joyously, to see him less often, to deny herself the delight of caresses, the sweetness of the familiar *thou*, should he demand these things, if only she might keep his love, if only he would not leave her." As it chances, the other extreme of sacrifice is demanded of her. She knows that there is one means of binding him to her forever. She gives him unspoken promise of what his passion calls for. At the eleventh hour, news comes that the wife has recovered her reason, and wishes to see him before she dies. He hastens to her, full of remorse, to find her dying, but full of tenderness for him. He experiences a sort of conversion, and after her death disappears without trace, presumably to devote himself to the religious life.

The Artistic Temperament. By Jane Wardle. New York: McClure, Phillips & Co.

The reviewer who takes up this book with a sigh, expecting nothing more than a vain repetition of that sad drivel, which is now apparently marketable, about the weak-kneed gentleman with few brains and no morals, will hardly lay it down without a smile of gratitude. The gentleman who prominently inhabits these pages is sufficiently weak-kneed, but while we preserve for him that sympathy which is felt to be due to infancy, senility, and genius, we are not absolutely required to worship him in his more or less malodorous tracks. One can get a fair notion of the data which the writer has assembled, from a dialogue between the artist in question and the married woman who nearly, but not quite, becomes the victim of his philandering.

For example, the man who is engaged to her sister spends, she says, all his money on books.

"It seems a fairly moral way of speculating, doesn't it?" says the painter, busily working on his portrait.

"I don't mean useful books," she responds, deprecatingly, "that would do him any good, but novels and poetry and things like that. I am really sometimes almost afraid that it is affecting his—but I oughtn't to say that. There are two especially—one who writes detective stories and another, a man called, what is it? Shaw—Bernard Shaw, I think. Do you know the name?"

"I think I heard it somewhere. He's a humorist, isn't he?"

"I don't know. Robert lent me one of the things he'd written and it seemed to me mere nonsense. But Robert takes him quite seriously, and calls him the greatest writer that ever lived. And since he has begun to read so much, he says and does the strangest things. He said to be a good artist, you had to be an immoral man. And that—what was it?—yes—that art was a beautiful flower that was rooted in corruption."

"Did he get that out of Mr. Shaw, or the detective stories?"

"I don't know. I expect it was from one of those clippings he cuts out of the papers like he showed you. Wasn't it absurd?"

But our Mr. Cartmel assures her that "After all, you know, a country is never any good artistically till it is going to the dogs. A lot of silly people spend their time groaning because England isn't an artistic country, and trying to make everybody artistic by Act of Parliament. But it's an uncommonly good thing for England that she's not artistic. And for Art, too."

This sounds like mastery, of the satirical art, at least; and it is a credit to the author that when the clever fellow turns out to be a veritable member of the clan of the invertebrate, the pseudo-artists, she refrains from gilding him and setting him upon a pedestal. The wife and he are rescued from each other by the honest husband; our temperament is presently wedded to a character; and is audible at the fall of the curtain, in his rôle of President of the Royal Academy, uttering the following deliciously ironical remarks:

I will go further and say that the man who possesses the artistic temperament is, by that very fact, incapable of a crime against the beautiful, material or spiritual; is incapable of a mean, petty, or dishonorable action; is incapable, in a word, of any action contrary in spirit to all that we imply when we speak of a gentleman and—if I may say so without seeming to imply anything derogatory to our sister nations—of an English gentleman *par excellence.*

The Confessions of a Daddy. By Ellis Parker Butler. New York: The Century Company.

This thin volume comprises three short narratives which have already been published in the magazines. Mr. Butler's gift for treading a narrow road between the commonplace and the quaint is better exemplified in the second and third chapters than in the first, where his hand falls a bit too heavily. If, as a whole, the volume is not as overwhelming funny as his "Pigs is Pigs," it is still a delightful bit of humor.

The Popular Ballad. By Francis B. Gummere. Boston: Houghton, Mifflin & Co. $1.50.

The above is the initial volume of the series on The Types of English Literature, of which Prof. William Allan Neilson is the general editor. There can be no dispute as to the appropriateness of assigning the Ballad in this series to Professor Gummere. By the preface to his "Old English Ballads" and by his work on the "Origins of Poetry," he has won for himself a place among the leading living authorities on the subject of popular poetry, and he combines with his learning an unusual gift for popularization. The work before us consists of four parts, devoted respectively to the origins, the classification, the sources, and the literary value of the ballads. On the last head, it is perhaps needless to say that Professor Gummere writes *con amore*, although with a full recognition of the limitations of popular literature. Perhaps all the more for the mystery that envelops its past, the ballad has an inexpressible charm as the "voice of the people" from a far-distant time. "The great poems of the world," as our author finely says, "are far greater than the greatest ballads; but no poet has ever had the power to compete with popular tradition on its own ground. Art can create far beyond the beauty of sea shells, and on occasion can exactly reproduce them; but it cannot fashion or imitate their murmur of the sea."

The difficult task of classifying the ballads according to their various themes and of giving some account of their contents Professor Gummere has successfully accomplished. Riddles, flytings, ballads of battle and lawless love, ballads of outlawry and the rest, with all their imperishable associations of romance, are passed under review and are characterized with sympathy and critical judgment. The chapters on the burning questions of the origin and sources of the ballad, however, are those to which the student of literature will doubtless first turn in this book. The views which Professor Gummere expresses on these subjects in the present work do not differ from those he has expressed elsewhere, although they may have gained somewhat in definiteness of statement. It must be confessed, however, that there is in these chapters still too much of the *vague vapoureux* with which Cosquin reproached the Grimms in regard to their views on the origins of popular poetry, and one has to search pretty closely for some passage to correct the general impression that our author has not advanced very far, after all, beyond the impossible formula of the Romanticists: "Das Volk dichtet." The truth is that, with all his erudition and vivacity, Professor Gummere's discussion of these difficult problems is deficient in simplicity and directness. There is in his own work too much of the "leaping and lingering" which he ascribes to his primitive choral throng, and one begins to doubt whether he has himself any clear idea of the development of the ballad out of its choral origins into the more or less epic form in which we have received it. In our judgment, the fundamental cause of this erroneous impression, if erroneous it be, lies in his not grappling directly with the question—he "gambols from the matter." But take such a passage as the following (p. 84), which expresses the author's theory about as definitely as any in the volume:

But it may be said generally that the course of the popular ballad is from a mimetic choral situation, slowly detaching itself out of the festal dance and coming into the reminiscent ways of tradition in song and recital. Of that primitive choral ballad nothing is left but the traces of its course and the survival of its elements in later stages of evolution.

Have we really got out of the *vague vapoureux* in such a passage as this? For our own part, we wish that in discussing

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these thorny matters Professor Gummere, like his "chronicle ballad," had "felt that grim work was cut out" for him and therefore had taken "the nearest way." One feels how much more definite are the views of the imaginary critic of this theory of ballad origins, as Professor Gummere himself states them. So, for instance, we confess ourselves in full sympathy with this critic when he asks: "Why not take the obvious way, giving the choral to the chorus and the poem to the poet?" One may grant that the gift of improvisation is "universal" among primitive peoples in the sense that everybody, more or less, takes part in choral songs, but all human experience proves that "improvisations" that can stand the test of time, as the ballads have stood it, must be the products of a few gifted minds. The process of "incremental repetition" would never suffice to make something out of nothing.

As regards the sources of the ballads, we wish that Professor Gummere had given a somewhat fuller assent to the view urged by Andrew Lang, that there may be "in *many places spontaneous and independent* production of similar narratives," so that similarity in the ballads of different countries need not always be set down to the account of borrowing or a common origin. To say nothing of the experiments of M. Bédier in this field, the view here expressed is so obviously in accord with ordinary experience that it surely ought to be given due weight in any investigation of ballad sources.

Notwithstanding the differences of opinion which we entertain regarding these matters of controversy, we gladly acknowledge the interest of Professor Gummere's work, and believe that it will be accepted as beginning auspiciously a series which promises great usefulness.

Capt. James Cook, R. N., F. R. S. "The Circumnavigator." By Arthur Kitson. With map and illustrations. New York: E. P. Dutton & Co. $4.50 net.

This is the stimulating story of a man in reviving the memory of whom Mr. Kitson has rendered a genuine service. Not by the accident of birth, nor the advantages of education, or of unusually favorable circumstances did James Cook win distinction, but because he made the best use of his opportunities. The son of a day laborer, as a lad the assistant of a village grocer and haberdasher, at eighteen a cabin boy and seaman till he was twenty-eight, in the twenty-two years he was a commander he gained the highest rank among navigators of his time, and conquered the attention of the civilized world. That this is no exaggerated statement is shown by the instructions issued in 1780 by the governments of France, Spain, and the American Colonies, then at war with Great Britain, to their naval officers. For example, the French minister declared that "it is the King's pleasure that Captain Cook shall be treated as a commander of a neutral and allied power, and that all captains of armed vessels, etc., who may meet that famous navigator, shall make him acquainted with the King's order on this behalf."

In like manner our representative in Paris, Ben. Franklin, says in his instructions that Captain Cook is to be shown every respect, and be permitted to pass unattacked on account of the benefits he had conferred on mankind through his important discoveries. Such a tribute to a man's value to the world we do not recall, and certainly it was an honor to the nations by whom it was conferred. When the news of his death reached Europe it is recorded that "the Empress of Russia expressed a most deep concern at the loss of Captain Cook. She was the more sensibly affected from her very partial regard to his merits."

There are very few personal touches in the sources from which the biography is drawn, for the man seems to have been so absorbed in his work as to lose sight of himself, but we have a glimpse of him as a boy which seems to reveal the secret of his success. During the intervals of his early voyages as a seaman in the coasting trade, he lived at the house of the man to whom he was apprenticed. "He made great friends with Mr. Walker's housekeeper, Mary Prowd, from whom he obtained the concession of a table and a light in a quiet corner, where he might read and write in peace." Almost the only other personal touch is in connection with this same woman. For when he returned from his first voyage, the old housekeeper "had been carefully instructed that a Commander in His Majesty's Navy was a very different person from one of her master's apprentices, and that he must be received with all the marks of respect due to his rank. She promised obedience, but, when the time came, she forgot her instructions, and opening wide her arms, exclaimed: 'Oh honey James! How glad I is to see thee.'"

Cook's fame rests mainly on his work as an explorer during his three voyages in both Polar regions, the northwest coast of America, and among the islands of the Pacific. Striking testimony to the accuracy of this self-taught navigator is given in the fact that many of his charts are even now the basis of those actually in use at the Admiralty, and of these there is much that has been found to require no alteration. But he ranks high among the world's benefactors through his successful contest with that scourge of the sailor of the eighteenth century, scurvy. Of its terrific ravages we may form some conception from the statement that during Cook's early days at sea it was no unusual thing for a man-of-war to find herself short-handed through its effects after a cruise of only a few weeks, and in a voyage across the Atlantic as many as 20 per cent. of the crew are known to have perished. With these experiences of his own he determined, as soon as he became commander, that it was his duty to fight the dreaded scourge in every possible way. That duty he discharged most faithfully, for in his second voyage, which lasted three years and eighteen days, he lost only four of his crew—three of the deaths being accidental and only one from disease—"a record unprecedented in the annals of English naval history." He himself attributed the health of his crew "in a great measure to the Sour Kraute, Portable Soup, and Malt," but the personal cleanliness of his men was a strong point with him. He never suffered "any to appear dirty before him," writes one of his men, "in so much that when other commanders came on board, they could not help declaring they thought *every day* Sunday on board of Capt. Cook." In 1776 the Royal Society awarded him the Copley gold medal for having provided "the means by which Britain may now, on the most distant voyages, preserve numbers of her intrepid sons, her mariners." But his care for the welfare of his fellowmen was not confined to sailors. The forlorn condition of many of the natives in the islands at which he touched, especially in the matter of food, appealed to him so powerfully that he carried in his ship live stock and supplies of garden seeds, such as peas, beans, cabbages, turnips, onions, etc., to be given them in the hopes of stocking the islands. When the Resolution left the Cape in his last voyage, writes a contemporary, "she was so stocked with animals that she resembled Noah's Ark." Although the natives were inveterate thieves, and force had often to be employed to recover the stolen property and to defend the sailors, his sincere regret at the necessity is always recorded. His death was due in a certain sense to an accident. The trouble began as usual with a theft, and Cook went on shore to quiet the disturbance, and was received with the usual marks of respect. But soon he was threatened by a man armed with a stone and an iron spike, and a heavy fire of stones was opened on the marines. Cook went to the water's edge and "turned round to call to the boat's crew to cease from firing, and pull in. This is believed to have been the cause of his death, for, while facing the natives, none but the man shot by Gibson had offered him actual violence, but when he turned to give orders to the boats he was struck on the head and stabbed in the back, *falling with his face in the water.*" A voyager among the islands twenty years after, says that "in Owhyhee the fatal accident which befell Cook is to this day deeply and generally deplored."

Mr. Kitson's work shows great painstaking labor; he corrects several serious misstatements of prevfous biographers, and adds some new and interesting facts. If he errs, it is in too much detail—an error into which he is led by his enthusiasm for his hero and the belief that his readers will be interested in every minutest circumstance which Cook himself has narrated. But one soon loses interest in the number of pigs, for instance, brought by the natives of the different islands as gifts to their strange visitors. The desire for absolute accuracy is so impressed upon his book that attention may be called to one or two slight errors. The date of the letter on page 218 should be 1771, and Louisburg is not "situated on a promontory at the *northeast* of the island of Cape Breton" (p. 30).

The volume is attractively got up, with an excellent index and map, and twenty illustrations. Four of these are reproductions of paintings by "Mr. William Hodges, a painter of repute," who accompanied Cook on his second voyage, being "specially appointed by the Admiralty to take views of the principal places of interest visited by the ships." Mr. Kitson closes with a reference to the few insignificant memorials to his hero that have been erected, and rightly says "it seems strange that this great discoverer, and perhaps the greatest benefactor that the maritime services of all nations ever had, has been so neglected."

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The Creed of a Layman: Apologia pro fide mea. By Frederic Harrison. New York: The Macmillan Co. $1.75 net.

No man is better entitled than Frederic Harrison to speak with authority on English Positivism. He witnessed its beginning, and has been *magna pars* of its history. While an undergraduate at Oxford, he accepted Comte's view of general history; in 1867 he took part in establishing in London the Positivist Social and Political Union; from 1870 to 1879 he was a supporter of Richard Congreve's Chapel Street Positivist School (afterwards called the Church of Humanity); and when Congreve broke away from the Paris society, he became a member of the English Positivist Committee formed by Pierre Laffitte, the pupil and successor of Comte, with headquarters in Newton Hall, and was president of this organization from 1880 to 1905. He was in intimate association with the Comtist leaders, French and English, and labored incessantly, by lectures and writings, to expound Comte's philosophy and religion to the English public, and to defend it against the criticisms of Ruskin, Spencer, Huxley, Mallock, and others. A full sketch of the Comtist movement in England, such as he could give, would be welcome. The present volume, however, as the title indicates, is simply a statement and defence of his own religious position—a bit of autobiography that should be interesting even to those whose theological opinions he assails so vigorously. He tells of his early training in the doctrines of the Church of England, all of which he accepted fully; his studies in the physical and biological sciences, and his consequent rejection of church dogmas and adoption of a general theism, and his final complete acceptance of Comte's views. But though he came to rest in Humanity as the only intelligible object of religious reverence and guide and support of life, he seems never to have been friendly to the ecclesiastical form of organization favored by Comte, Laffitte and Congreve. He has not refused to recognize Comte's nine "Sacraments"—he here prints addresses that he made on the day of all the dead, the presentation of infants, initiation, destination, marriage, burial, and other occasions—but he regards these ceremonies as purely practical and scientific, and is apparently averse to styling the Positivist organization a church.

The greater part of the book is made up of reprints of certain of the author's magazine articles and addresses. The most interesting of these is his notice, published in the *Westminster Review* of October, 1860, of the famous Oxford "Essays and Reviews," which that year reached a second edition. For readers of the present generation it is often difficult to understand the excitement produced in the English religious world by this volume. Most of its critical conclusions are now regarded as commonplaces, and are condoned if not adopted by the Church of England. But in 1860 its positions seemed revolutionary and destructive. If not the most important religious work published in England for two hundred years, as Mr. Benn has recently termed it, it was the first public recognition by churchmen of good standing of the new results of Biblical criticism. It seemed to many to destroy the foundations of Christian faith; it was denounced as infidel and treasonable. The highest authorities, to be sure, were not much affected by this storm of condemnation; the authors of the essays were not visited with condign punishment; on the contrary, Jowett became Master of Balliol, Temple Bishop of London and Archbishop of Canterbury, and others were honored in various ways. But the popular indignation remained great, and it was in the midst of the excitement that Harrison's review appeared. His point is that the Essays give up the church doctrine of inspiration and revelation, and practically throw over the supernatural element in the Christian creed. He insists that honest thinkers will be unable to rest in the compromises suggested by the Essayists—religion, he says, to maintain its hold on man, must be in harmony with all scientific thought. The article is clear and vigorous, and its demand for honesty and consistency is as pertinent now as it was then. Its ruthless logic has no charity for the happy inconsistencies of human thought. It is true that in the public services of the churches the imprecatory psalms are read from the pulpit, and prayer is offered for rain; but none the less preacher and people in theory adopt the gentler teaching of the Sermon on the Mount, and believe in the reign of physical law. Our author might have laid more stress than he has done on the fact that the moral accompaniments of any system of life, religious or philosophical, are determined mainly not by theories and creeds, but by the social atmosphere.

Mr. Harrison's defence of his Positivist faith does not offer any new point of view. His ethical creed is not the product of Positivism, or of any other system, but of the general influences of modern life. His empirical philosophy is held to-day by many men of different schools; it is especially emphasized, for example, by the new Pragmatist doctrine. The only point that particularly interests us in Positivism is its cult of Humanity; we wish to know what it is in this faith that secures the devotion of a man of Mr. Harrison's wide culture and general sanity of thought. Of his enthusiastic devotion there is no question. The reason for his faith is given most distinctly in his article entitled "The Creed of a Layman" and in his essay on "Pantheism and Cosmic Emotion." The constitution of his mind is religious, he demands an object of religious reverence, cannot rest in a materialistic conception of the world, and is thus shut up to a choice between theism, pantheism, and the cult of Humanity. But science, he holds, has sublimated God into an abstraction, an ideal without living content, without emotional contact with actual human life, and on philosophical pantheism, subtle and grand as it is, lies the blot that it jumbles up the moral, the immoral, the non-human, and the anti-human. There remains only Man, with his splendid endowments, standing above physical nature, offering us something to reverence, to live for, to take as a source of comfort and strength. It is, of course, an ideal Humanity that Mr. Harrison reverences, a selection of the best in human nature. Taken in the mass, men are not only ignorant and slaves of appetite, but are vastly more cruel than external nature. And, one might ask, if Humanity is to be idealized, why not the cosmos? For the rest, the love of humanity has been preached by all ethical teachers, and is professed by all who aspire to a moral life. There is no better ethical motive, and if it be a comfort and support, there is no objection to calling it a religion.

Victor Hugo's Intellectual Autobiography (Postscriptum de ma Vie). Translated with a Study of the Last Phase of Hugo's Genius by Lorenzo O'Rourke. New York: Funk & Wagnalls Co. $1.20 net.

Lorenzo O'Rourke has attempted the almost impossible task of translating a volume of Victor Hugo's "ideas" on literature, philosophy, and religion, composed of the last of his posthumous manuscripts issued at his centenary. It is not surprising that the results are mediocre. There are three phases of Hugo's literary productions—his fiction, his poetry, his criticism or pseudo-philosophy. As a novelist he is best known to English readers, as a poet he is greatest; of the originality of his thoughts and reflections the least said the better. The present volume contains disquisitions on matters such as genius and taste, the beautiful, the infinite, life and death, God, atheism, supreme contemplation. No pent-up Utica ever contracts Hugo, but it was an unkind service to "betray" him into English. He says himself in the present volume, "Idea is style; and style is idea. Try to tear out the word, it is the thought that you destroy. For thought, expression is what it needs must be, a garment of light for this spiritual body." In the hands of a somewhat unskilful translator the wordiness of Hugo becomes apparent instead of the words, the flux of hurrying rhetorical questions which do not stay for an answer, the artificial antitheses of clauses, the wearying iteration of encyclopædic illustration. Victor Hugo is a great lyric, and at times a great epic, poet. His criticism is prose poetry. Put it into literal English and simplified spelling and the result is largely sound and fury.

Mr. O'Rourke, an intense admirer of Hugo, has accompanied his translation by a sympathetic, though emotional, discussion of the author's genius. It deserves the epithet which an American undergraduate trying to lisp in French applied to Swinburne's eulogy of the same author: "Un éloge gonflé de Victor Hugo." In fact, Mr. O'Rourke puts his hero above Dante, Milton, Æschylus; the poetry is written with "a pen plucked from the wing of the dragon of the Apocalypse"; he "fashioned for himself a mighty organ whose gamut ranged from the pipes of Pan to the trumpet of the Last Judgment"; he is "the Michelangelo of modern literature, carving in the Pentelic marble of the Ideal." Apart from this rhetoric the editor gives an interesting and faithful summary of M. Mabilleau's analysis of Hugo's color vision of the world and some judicious criticism.

The translator's knowledge of French is, on the other hand, unequal to his task. He makes Hugo say that "Molière was a product of the pillar of Halles," that we should not "look for midday at two o'clock"; and simple expressions like *cuisse d'or, dame de pique, casier* and *soupeur*, being evidently too much for him, remain in the original. The effect of the volume in its English form is of a wild medley of jerky phrases. The power of Hugo's marvellous and thrilling sweep of language is lost, and one is led to apply to the book Hugo's own phrase upon the realm of dreams and visions, or rather the one which Mr. O'Rourke has substituted, that "All this chimera is full of boomerangs!"

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The Imperial Gazetteer of India. The Indian Empire. Vol. I. Descriptive. III. Economic. IV. Administrative. New Edition. Published under the authority of His Majesty's Secretary of State for India in Council. Oxford: At the Clarendon Press. $2 net each.

It is significant of the growth of India during the past quarter of a century and its increased importance that the Imperial Gazetteer, originally published in 1881, has expanded from nine to twenty-six volumes. Of these the first four, entitled Descriptive, Historical, Economic, and Administrative, are an enlargement of the independent volume by Sir W. W. Hunter on the Indian Empire which appeared in 1893. The present work is based on the results of the Census of 1901, and, with the exception of parts of the introductory volumes, has been written by officials in India, "and every page has been submitted to the criticism of the several Administrations or Departments concerned." The mass of material from which the facts are drawn is almost inconceivable, the manuscript records of the Military Boards from 1773 to 1858 alone consisting of "739 ponderous tomes." A cursory glance even at the three volumes which have been given to the public, would convince one that on many accounts India is the most interesting of all countries. It has a greater variety of structure, climate, productions, and people than any other region of equal size. In one place an annual rainfall of 950 inches has been recorded, in another absolutely no rain fell for a year. Its flora, with nearly 17,000 flowering plants and 300 different kinds of rice in a single district, is unsurpassed in its variety, while its animal species far outnumber Europe's, and it "is the only country in the world inhabited by all the known families of living snakes." The people differ more in race, language, habits of life, and degrees of civilization than those of any other country, nor is there anywhere else anything resembling the several thousand castes into which the Indians are divided. The absolute prohibition of mixed marriages being the essential and most prominent characteristic of caste, the population consists of separate strata in which there has been little fusion for untold ages. "There is consequently no national type, and no nation in the ordinary sense of the word." This is a pregnant fact which those who advocate self-rule for India should ponder.

Sir Thomas Holdich, very appropriately, contributes the opening chapter of the first volume, descriptive of India's physical aspects. An evidence of the growth of our knowledge in this direction is his allusion to the fact that the Tsan-po in Tibet and the Brahmaputra are one and the same river, a result gained through the native Indian surveyors. The most interesting of the subjects treated in this volume is caste. Its history, so far as it can be traced, is sketched and a multitude of facts are given to show its nature; and the various theories accounting for it are discussed. The presence of low-caste children in a common school is objected to on account of the physical contamination supposed to be involved. In some provinces and among certain classes, the degraded castes are allowed to sit either in a veranda or on a lower section of the floor than the rest and to deposit their books and exercises on the floor instead of handing them to the master. The conclusion of the writer comes to this, that "the origin of caste is, from the nature of the case, an insoluble problem." An encouraging fact in the chapter on Public Health is the prolongation of the age limit, more in the women than in the men, demonstrated by the last census returns. The Economic volume is devoted to a description of the natural wealth of the country, the industries of the people, and the railway construction and irrigation works of the Government. It also contains a lucid treatment of the famine problem, which shows, among other encouraging signs, that the Maharaja of Jaipur and his family have founded a trust amounting to $1,000,000 for the relief of the needy in times of famine.

The most important of the three volumes is the fourth, on the administration of the country. It deserves the careful study of every one whose task it is to govern an inferior race. The guiding motive of the English ruler is to be found in the first chapter, in which the primary duty of the collector or district magistrate is "to be accessible to and intimately acquainted with the inhabitants." He is to spend several months of the year in camp, so that the local magnates and village elders may have a ready opportunity of discussing their affairs with him, as the assessment of their lands, the opening of a new school, some local quarrel in regard to the right of way; in fact, everything that touches their daily life. In this way he is to gain the affections of the people, "and tales of his sagacity and good deeds will be told in remote villages many years after his name has ceased to be borne on the civil list of his province." An admirable and copious index in this, as in the other volumes, makes it perfectly easy to refer to any subject on which information is desired. The Gazetteer is a monumental work, and is a fitting commemoration of the close of the first half-century of the Indian Empire.

Religion and Experience. By J. Brierley, B.A. New York: Thomas Whittaker. $1.40 net.

Popular writers on religious subjects are, as a rule, unfortunate in their use of science and philosophy. This is due doubtless to superficiality of knowledge, to the lack of an intellectual aim, and in part also to an overreaching desire to be abreast of the times—to possess and use the latest novelties. Such writers too often glean without discrimination verified results, untried hypotheses, vague speculations, and fragments of philosophical systems drawn from various sources, and use them to suit the demands of religious tradition or popular edification. The present book is a case in point. Mr. Brierley draws at will from the philosophical idealism and empiricism of the day, and does not hesitate to argue the religious and moral consequences of telepathy and radio-activity, all of which lends to his book a journalistic, and at times meretricious, character that largely destroys its value. His fundamental purpose is beyond criticism. He proposes after the manner of the day to study religion in the religious experience rather than in its organizations and formularies; and at the same time to give to his study a devotional and practical character. But he does not appear to realize what is involved in his method. Thus, arguing from the general subjectivistic principle that outer objects are what the mind of the onlooker makes them, he contends that the beginnings of Christianity can be understood only from a study of the characteristic historical state of mind which put its stamp upon them. We are led to conclude that Christianity reduces to the experiences of Christians together with some vague and inaccessible cause that is to be inferred from them. And when one has reached this point of reducing religion to inner experience, a psychological explanation will do as well as any other, if, indeed, it is not the only one left. The author is thus in the position of having virtually thrown overboard the whole structure of objective belief that alone can distinguish Christianity or any other religion from a system of mental therapeutics.

But it would be misleading as well as unjust to represent this book only in point of its method and consistency. Although the title is a legitimate and suggestive one, the whole is not a treatise so much as a collection of essays, dealing with such miscellaneous topics as Pleasure, Doctrine and Life, Fatigue, Politics and Religion, and Inner Discipline. All the essays are interesting, and often, as in the chapter entitled "The Solitaries," the style is both graphic and eloquent. The author is widely and well read, and his allusions to literature, history, and biography, though repetitious, and too suggestive of a recent reading of Oscar Wilde and Moncure Conway, are never inapt. The various subjects are well exploited, and the conclusions, while marked by an optimism that is too easy-going to bear a searching criticism, are unquestionably honest, kindly, and wholesome.

Some Problems of Existence. By Norman Pearson. New York: Longmans, Green & Co. $2.10 net.

This volume, containing within brief compass speculations which carry the reader "from before the cradle to beyond the grave," is liberal in spirit, attractive in style, but totally lacking in solidity and cogency. Not only is the author's method highly "speculative," but he bases his whole procedure on postulates which he has adopted and interpreted to suit himself:

My postulates for this theory are: (1) the existence of a Deity, (2) the immortality of man, (3) a Divine scheme of evolution of which we form part, and which, as expressing the purpose of the Deity, proceeds under the sway of an inflexible order. Such postulates, I think, are not too extravagant, and will suffice to meet the needs of the case.

Just what "the needs of the case" are is not precisely clear, nor are the postulates themselves unequivocal in meaning. God, Immortality, and Order are assumptions sweeping and vague enough to meet almost any needs, and especially the traditional religious needs which the author seems to

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have most at heart. No effort is made to justify these postulates. Thus, in connection with the personality and existence of God, it is remarked that "neither belief is demonstrably true; yet each alike is attested by an almost irresistible tendency of thought." There could be no clearer revelation of logical innocence. For fundamentals we are compelled to be satisfied with a set of arbitrary and ill-defined dicta. But the author's looseness of thought not only vitiates the general philosophical standpoint of the book, but creeps into the discussion of special topics. This is well illustrated by the treatment of the problem of the development of mind. While the development of mental structure proceeds *pari passu* with that of physical structure, "it cannot follow quite the same route," for "the physical structure of an animal in due course breaks up after death, and survives alone in the structural *tendencies* transmitted to its offspring." If we ask why mental structure cannot follow the same route, we must content ourselves with a speculation that is supposed to accord better with the demands of religion. The author has "advanced the suggestion that this does not perish with the body, but survives as a discarnate mind-structure." Similarly, right and wrong are obscurely based on a "Divine scheme of things," with no indication of the way in which mankind is to discern it. Again, the problem of evil is solved by the hypothesis of a dual God. The one manifestation, the God of philosophy, is omnipotent, but non-moral; the other, the God of religion, is benevolent, but finite. Thus the old contradiction between the perfection and omnipotence of God is avoided by assigning these attributes to different beings, while our natural misgivings as to the relation between these two beings are quieted by the simple suggestion that the one may be supposed to be evolved from the other by a process of "self-limitation"! In conclusion, it ought to be said that while the various theories advocated in this book, such as that of the continuous development of individuals through successive levels of mental structure, infra-human and super-human, and that of the finiteness of God, are badly formulated and worse reasoned, they are by no means intrinsically absurd. Indeed, if one overlooks its crudities of method and its scientific and philosophical dilettanteism, the book as a whole impresses one as rather a happy blend of naturalism and theism, reflecting both an attractive personality and a broad tendency characteristic of the age.

Vent' Anni di Vita Italiana attraverso all' Annuario. Note e Commenti di Ernesto Nathan. Rome: Casa Editrice Nazionale.

Signor Nathan has produced a book of much value. He has taken the official annual year-books of Italy for twenty years beginning in 1882, summarized them, and deduced from them the symptoms, favorable or unfavorable, which mark Italy's recent development. He divides his subject into three sections—economic, intellectual, and moral—of which the last includes such topics as population, suicides, emigration, crime, salaries, strikes, savings banks, army and navy, and parliament.

In almost all cases the data show a healthy growth. Thus the deposits of savings have risen from 1,040 to 2,200 million lire, and the number of railway passengers from 32 to 61 millions; there has been an extraordinary industrial expansion in the North, and a corresponding extension of commercial relations with foreign countries. On the other hand, agricultural conditions, whether owing to drought, antiquated methods, lack of capital, or other causes, have not improved in the South. Hence, an ominous increase in emigration. Illiteracy is slowly diminishing, but it will require a long time to wipe out that blot which under the old governments was promoted, and is still the means by which the Clericals maintain their hold over the peasants. The record of crimes is not satisfactory, the number of juvenile delinquents (under eighteen years of age) being on the increase.

The tables and summaries given by Signor Nathan are greatly enhanced by his interpretation of them. Being himself half-English, with wide acquaintance with English economic and social conditions, he is able to treat his study by the comparative method. He also refers constantly to corresponding statistics for Continental Europe and the United States. For many readers, the most interesting part of his work is the final section, in which he analyzes the political elements and discusses the various activities of the Socialists and Clericals. He leaves the impression that Italy was never so solidly established as at present. Signor Nathan writes so vigorously, always keeping his eye on the human interest underlying the statistics, that his book is easy reading. It will be indispensable to every one who makes a first-hand study of contemporary Italy.

A Commentary on the Life and Character of Charles James Fox. By W. S. Landor. New York: G. P. Putnam's Sons. $2.75 net.

This is a hitherto unpublished work of Landor's. It was printed in 1812, but not issued, Murray, the publisher, withdrawing from the venture at the last moment. "The manuscript must have been destroyed ages ago. Of the printed copies only one is known to have survived. This is in the possession of the Earl of Crew." (Editor's preface.) The objection to the work was political. Landor had dedicated it to President Madison, and Gifford wrote to Murray:

I never read so rascally a thing as the Dedication. It shows Landor to have a most rancorous and malicious heart. Nothing but a rooted hatred of his country could have made him dedicate his jacobinical work to the most contemptible wretch that ever crept into authority.

In the Dedication occur such passages as this: "Between the government of Napoleon and the British, no people is permitted to regulate its own affairs. We rivet the chain, he breaks the limb in striking the link assunder." This was not likely to please Gifford, and apart from the furious diatribe against Fox, which constitutes the ostensible substance of the book, its tone was too pro-American to be publishable in England at that particular period of history. But Landor's purpose was wise enough. The war of 1812 was in the air, and his Dedication was an appeal to Madison to do his best to prevent hostilities:

A war between America and England would at all times be civil war. Our origin, our language, our interests are the same. Would it not be deplorable, would it not be intolerable to reason and humanity, that the language of a Locke and a Milton should convey and retort the sentiments of a Bonaparte and a Robespierre?

As an historical estimate of Fox the book is too polemical to have much value, but the style has a rare energy and color.

Science.

The remarkable journey which Capt. Arnaud has just made across Western Africa from the Mediterranean to the Gulf of Guinea in a little more than a hundred days, shows the extraordinary progress in the pacification of the Sahara. The distance traversed was 3,224 miles, of which nearly half were on dromedaries and the remainder on horseback, in canoes, and 775 miles by railway. The rapidity of the journey across the Sudan and Dahomey, 868 miles in twenty-four days, likewise shows the progress in the creation of the routes in the vast French West African empire. The mission brings back very important data as to the geography of many hitherto untraversed and mountainous districts.

Last year, the structure for scientific studies, erected on the Punta Gnifetta, 4,559 metres above the sea, almost the highest point in the Monte Rosa group of mountains, by the ex-Queen Margheretta of Italy, was set apart for its special purposes. On the same Italian side of the Alps, on the Colle d'Olen, 2,871 metres above the sea, another and much larger building has now been erected for similar purposes, its international character being apparent from the fact that the Governments of Belgium, Germany, England, France, Italy, Austro-Hungary, and Switzerland contributed the bulk of the funds. The structure will house the International Scientific Institute for Physiological Studies in the Higher Alps. The most enthusiastic worker for the cause is Prof. Angelo Mosso, the famous savant of the Turin University. The building contains seventeen study rooms and sixteen dwelling rooms, and is connected by telephone with the nearest Italian village. Five study places are assigned to Italy, two each to Belgium, England, Germany, France, Switzerland, and Austro-Hungary, and one to America. The laboratories are well equipped.

Italian savants are about to organize an Academy of Sciences modelled after the British Association called Società per il Progresso delle Scienze. The first meeting, to be held in September in Parma, is to include departments in mathematics, natural science, medicine, engineering, statistics, and political economy.

At a meeting of the British Ornithologists' Club Mr. Eagle Clarke exhibited specimens of the Artic tern (*Sterna paradisæa*) which had been collected on the recent Scottish National Antarctic Expedition in 74 degrees south latitude off the Antarctic continent. As this bird reaches

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82 degrees north latitude in the Arctic regions, it thus excels any other bird in its enormous north and south distribution, its habitat covering 156 degrees of the 180 degrees between the two poles of the earth.

A paper of peculiar significance was read before a recent meeting of the Zoölogical Society of London and will be published in the Proceedings. It was by Dr. B. F. Nopsca on "The Origin of Flight." After careful comparison of the fore and hind limbs of bats and pterosaurs on the one hand, and birds and dinosaurs on the other, he denies that archæopteryx shows any specialization in the direction of arboreal life or ancestry. His general conclusions are, that pterosaurs and bats originated independently from quadrupedal arboreal forms in which both anterior and posterior extremities, in consequence of the development of a patagium, became primarily equally used for flight and, in consequence, equally unfit for locomotion on the ground. Birds, however, originated from bipedal, dinosaur-like running forms in which the anterior extremities, on account of flapping movements, gradually turned to wings without thereby affecting terrestrial locomotion. This is also the reason why birds became dominant over all the rest of their aerial rivals.

In a Singapore newspaper, W. Strickland of that city reports a spider with most remarkable eyes, brought to him alive from the island of Java. This arachnid is furnished with two large and protruding eyes (in addition to several smaller ones) which usually are dark brown in color like the body of the animal. Under excitement or other cause these will turn suddenly to a bright grass green, and as quickly back to the original color. This change takes place apparently at will and in one alone, or in both eyes simultaneously. No similar phenomenon is known among any other creatures, except this *Attis* family of spiders.

To "A Text-Book in General Zoölogy" (American Book Co.), by Glenn W. Herrick, should have been prefixed "elementary," as it is intended for a first course in that subject. There is nothing novel in contents or arrangement, but there is a judicious selection of facts and the manuscript has been carefully edited for errors. The "especially malignant" feeling which sawfishes are said to entertain toward whales is, however, a myth, as the two creatures in question never come within miles of each other. But slips such as this are minor ones, and if our more advanced text-books could boast of as few errors there would be less need for blue-penciling directions in giving them out to students.

"Studies in Plant and Organic Chemistry, and Literary Papers," by Helen Abbott Michael, with a biographical sketch, has just been issued by the Riverside Press. The extraordinary career of Mrs. Michael deserves a memorial like this. The volume contains selections to illustrate the scope of her activities and the breadth of her sympathies and interests, and it presents also a fascinating account of the heroic manner in which she met and overcame serious difficulties caused by ill-health. Miss Abbott first became an accomplished musician, devoting to her studies an amount of time and energy which belong only to the strongest constitutions. Afterwards, while not relinquishing her interest in music, she became an ardent investigator of chemical problems and of therapeutics, acquiring in every field she entered new facts, which she promptly contributed to science. And, besides her absorbing devotion to these many subjects, allied and yet diverse, she gave an incredible amount of attention to social and political questions. Added to all this was the earnest study of certain questions in philosophy and literature. In everything she touched she succeeded, and the volume before us is a partial record of some of those successes. Every reader will delight in the frank and charming extracts from Mrs. Michael's diary, which constitute a part of Mr. Dole's biographical sketch. The sketch itself is well proportioned and discriminating, and is thoroughly appreciative of Mrs. Michael's remarkable powers. Every student of plant-physiology will be glad to have in this compact form the scattered papers which, under her maiden name of Abbott, Mrs. Michael contributed to many scientific publications. Among the most interesting of these communications is her study of the "Chemical Relations of Plant-Forms," a subject which she made her own, and in the further investigation of which every chemist must make grateful use of her suggestions.

Drama and Music.

One of the most important theatrical incidents of the coming season will be the production by Harrison Grey Fiske of Percy Mackaye's poetic tragedy, "Sappho and Phaon," which has already been reviewed in these columns. Mr. Fiske is to be congratulated upon its possession. He promises that the support of Madame Kalich, who is to enact the heroine, and the general stage equipment, shall be fully worthy of Mr. Mackaye's creation.

Among other interesting announcements by Mr. Fiske is one to the effect that sooner or later Madame Kalich is to be seen in a new play by Edward Knoblauch, the author of that strong but not altogether pleasant piece "The Shulamite."

According to report Clyde Fitch's new play will be a serious work, in which the author addresses himself to one of those "obstinate questionings" which sooner or later enlist the fancy and engage the attention of every "considerable" dramatist. It is time that Mr. Fitch's abilities were devoted to some more worthy object than the temporary satisfaction of the unthinking crowd.

John Mason, one of the best actors and most highly qualified comedians now to be seen upon the stage, is to play the principal male character in the dramatic adaptation of Tolstoy's "Anna Karenina," which Virginia Harned is to produce.

Only playgoers of the older growth, and not very many of them, have any practical acquaintance with Macklin's once popular comedy "The Man of the World." The central character, Sir Pertinax MacSycophant —written for himself by the famous creator of the modern Shylock—offers extraordinary theatrical opportunities to an actor of the first class, being a bold study of shameless hypocrisy, effrontery, and sycophancy, ending in a scene of tragic intensity. The announcement that this almost forgotten play is to be revived this season by Robert Mantell will excite lively interest among the friends of the older comedy, and doubtless will provoke the curiosity of younger playgoers.

Haydn is universally considered one of the greatest composers, but although he died ninety-eight years ago, no complete edition of his works has ever been printed. As he wrote no fewer than seventy-seven string quartets and 125 symphonies and overtures, and as his music is now seldom heard, because of its simplicity, this is perhaps not surprising. None the less, every music lover who likes to explore unknown scores must be glad to hear that a complete edition of his works is to be brought out by Breitkopf & Härtel. The editors of the Haydn edition are to be Dr. Mandyczewski, Prof. Guido Adler, Dr. Oscar von Hase, and Dr. Erwin Luntz. There will be eighty volumes of some 200 pages each—16,000 pages of music to edit and print, all by one man! The libraries of Germany and Austria have placed their MS. treasures at the service of the editors, and so has the family of Prince Esterhazy, in whose castle Haydn wrote most of his works.

Many things have changed since Haydn's day, but in one thing all periods are ludicrously alike—in their complaints over the decay of the vocal art. "Singing," wrote Haydn more than a century ago, "is almost one of the forgotten arts, and that is why the instruments are allowed to overpower the voices." This is funny, but the following remark, which he made to Michael Kelly, cannot be pondered too seriously: "It is the air which is the charm of music, *and it is that which is most difficult to produce.* The invention of a fine melody is a work of genius."

The MacDowell fund now exceeds $38,000. The committee in charge suggests the advisability of giving concerts at summer resorts in furtherance of its objects, and the suggestion is a good one. Information regarding these objects can be obtained of Mr. Allan Robinson, No. 60 Wall Street, New York.

Art.

AUGUSTUS SAINT-GAUDENS.

Augustus Saint-Gaudens, the greatest sculptor in the history of American art, died at his summer home in Cornish, N. H., on Saturday night. He had been failing very rapidly for a week before his death.

He was born in Dublin on the 1st of March, 1848. His father, Bernard Paul Ernest Saint-Gaudens, was a Frenchman, having come to Ireland from the town of Haute-Garonne, in the Pyrenees; his mother, whose maiden name was McGuinness, was a native of Dublin. When the child was six months old, the family emigrated to America, stopping for three months in Boston, and then settling finally in New York. Here the boy attended public school

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till his thirteenth year, when he was apprenticed to a cameo cutter named Avet, a Savoyard, and the first stone cameo cutter in the United States. Saint-Gaudens's relations with Avet were broken in his seventeenth year, when he quarrelled with his master. He was in despair at the loss of his position, but, though Avet begged his parents to induce him to return, he refused, and went to work with a shell cameo cutter named Le Breton. He remained with Le Breton three years. All through the years of his two apprenticeships Saint-Gaudens showed the energy and ambition to study drawing at night, for the first four years attending the classes of Cooper Union, for the last two the National Academy of Design. In 1867 he determined to go to Paris and devote himself to the serious study of art. There, after spending some time in the Petite École, he entered, in 1868, the studio of the sculptor Jouffroy, in the École des Beaux Arts. But he continued to practise his trade of cameo cutting, devoting half his working hours to it. He always, in later life, attributed his success to the habits of faithful labor thus acquired, and would refer to his apprenticeship as "one of the most fortunate things that ever happened to him."

The date of Saint-Gaudens's entrance into the studio of Jouffroy was the year of the Universal Exposition, at which Paul Dubois exhibited his Florentine Singer, which had won the medal of honor two years before at the Salon. This work, breathing the spirit of the Renaissance, led to freedom from the stereotyped and pseudo-classic ideals. Its strong influence on modern sculpture must have been felt by Saint-Gaudens. Jouffroy, though not a leader in the new movement to free the art from its worn-out fetishes, was at least alive to it, and his temperate leaning toward the old conventions could not have failed to impress the value of restraint and formal perfection on a temperament as sure as that of Saint-Gaudens to work its way out to an individual expression. Moreover, many of the brilliant young sculptors of to-day received their training in this studio. Falguière and St. Marceau had quitted it shortly before Saint-Gaudens entered, and Mercié was his fellow student there. His relations with such men as these helped him to find his place in the modern movement.

On the outbreak of the Franco-Prussian war, in 1870, Saint-Gaudens moved from Paris to Rome, where he remained three years. Here he was closely associated with the prizemen of the French Academy, among whom his most intimate friends were Mercié, the sculptor, and the painters Luc-Olivier Merson and Joseph Blanc. His first figures, executed here, were a Hiawatha, which was bought by Governor Morgan of New York, and a Silence, which was bought by another New York patron. He received here also, at the time of the Geneva tribunal, an order for a bust of William M. Evarts. This bust he did not execute, however, till his return from Italy to New York, in 1872. Here he settled, taking a studio on Thirty-sixth Street, which he kept for many years. In 1877 he married in Boston Augusta F. Homer.

On his return to New York Saint-Gaudens received the commission for the statue of Admiral Farragut now standing in Madison Square. Carrying this commission with him, and also a commission for a monument to Gov. Randall, now standing at Sailors' Snug Harbor, Saint-Gaudens returned to Paris in 1878. The Farragut was completed first, and exhibited in plaster at the Salon of 1880. From the appearance of this work his position was assured, and he was besieged by more orders than he could execute. He came back to America, and until within a few years worked in his studio in New York.

An example of the length of time Saint-Gaudens would take in completing a work is the memorial to Robert G. Shaw, commander of the Fifty-fourth Massachusetts Regiment, who fell at Fort Wagner. Saint-Gaudens received the commission in 1884, he finished it in 1896. Of these twelve years only two and a half were spent in actual work. The greater part of the time went in planning and in changing plans. Problems constantly arose in connection with securing a perfect ensemble out of details in themselves satisfactory; and there was also the difficulty of finding models for the many types of faces here represented.

The equestrian statue of Gen. Sherman, Saint-Gaudens's masterpiece, now standing at the entrance of Central Park at the corner of Fifth Avenue and Fifty-ninth Street, also took a number of years to bring to completion. The first work connected with it was the eighteen sittings which Gen. Sherman gave Saint-Gaudens in 1887 for the well-known bust. The statue was begun some time later, and was unveiled in 1904. The history of the Diana that surmounts the tower of Madison Square Garden contains an instance of how much Saint-Gaudens would sacrifice for the right artistic effect. After the statue, eighteen feet in height, was modelled and placed in position, he felt that it was too large. He and Stanford White, the architect of the building, took it down at their own expense and replaced it by the present version. This persistency contributed largely to the perfection of idea and form which he attained.

Saint-Gaudens's custom of working on several commissions at the same time makes it difficult to arrange his works in chronological order. Commissions kept coming fast, and in some instances, notably in the case of the Shaw Memorial in Boston, his ideas matured slowly. Among his most important works are the Lincoln Monument and the equestrian statue of General Logan, Chicago; Deacon Chapin, called "The Puritan," in Springfield; the portrait relief of Dr. McCosh for Princeton University; that of Dr. Bellows, in the Church of All Souls, New York; the monuments to Peter Cooper and General Sherman, New York; the bust of Garfield, placed on a tall pedestal designed by Stanford White, with a figure of America in front of it, Philadelphia; and the Shaw Memorial, Boston. He left unfinished groups for the two pedestals in front of the Boston Museum, to represent Labor and Law. The three figures of each group were to be seated. Law was to be flanked by Power and Religion, Labor by Science and Art. He had also in hand a monument of Phillips Brooks for Boston.

Among his other works may be mentioned the three angels at the foot of the cross for the Morgan monument at Hartford, unfortunately destroyed by fire—a loss which Saint-Gaudens deeply regretted, as he considered them among his finest achievements—and The Peace of God in the Rock Creek Cemetery, Washington. While working on the Lincoln monument he modelled the portraits in low relief of the children of Jacob H. Schiff, and at other times the portraits in the same style of R. L. Stevenson, Miss Violet Sargent sister of John S. Sargent, Miss Lee, Mrs. Schuyler Van Rensselaer, his son Homer Saint-Gaudens, the children of Prescott Hall Butler; also the Hollingsworth Memorial for the Museum of Fine Arts, Boston, the bust of Gen. Sherman, a decorative figure of Diana for the tower of the Madison Square Garden—his only nude, the relief over the main entrance of the Boston Public Library, from which Kenyon Cox designed the library seal, and the medal for the World's Fair of 1893. The low relief portrait of Bastien-Lepage was made in Paris before his return in 1879, and sketches of work afterward executed here were prepared at this time. In the earlier years after this return were produced the angels for the monument in the cemetery at Garrison's N. Y.; those for Mrs. Smith's monument at Newport; the angels in Saint Thomas's Church, designed in collaboration with John La Farge, and destroyed when the church was burned; and the Hamilton Fish monument. The colossal figure of Art in the rotunda of the Congressional Library, Washington, though commonly referred to as by Saint-Gaudens, was modelled from his sketches and under his direction by Tonetti Dozzi. Among his small medallion portraits may be mentioned those of Francis D. Millet, George Maynard, and the daughters of Maitland Armstrong.

Saint-Gaudens's genius has been widely recognized. He was a corresponding member of the Institute of France, officer of the Legion of Honor, received the medal of honor in 1900, Paris, and a special medal of honor in 1901, Buffalo. He received from Harvard the degree of Honorary LL.D., and from Princeton the degree of L.H.D. For the last few years he had been residing at Windsor, Vt.

The April number of *Kokko*, the only Japanese magazine devoted to Japanese art (imported by Brentano's), comes to us in its English form (it is issued in a double edition, the one in Japanese, the other translated into English). Among the more interesting articles is a study of "Oriental India-Ink Painting," as acutely written as if it came from Paris instead of Tokio. Like all Japanese art, this India-ink work derives from China, where it is regarded as the most perfect of all arts because it is a union of caligraphy and painting. Seiichi-Taki, the Japanese critic, demurs at this over-estimation of a form of design which lacks color, although he acknowledges that India ink, when properly handled, has a special chromatic beauty of its own. The article is illustrated by three exquisite reproductions. Another noteworthy paper is on Hiroshige's hand-painted views, also handsomely illustrattd. It contains, however, a curious blunder, due either to the translator or printer: Hiroshige's birth is given as 1585 A.D., whereas he was born in the eighteenth century,

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and lived into the middle of the nineteenth. The frontispiece is a reproduction in color of a Chinese painting, the tones being admirably caught.

It is stated that Duveen Brothers have bought the paintings gathered by Rodolphe Kann, of Paris, for £1,000,000. The collection is rich in Rembrandts and other masters.

The Académie des Beaux-Arts has announced the following awards in connection with the Prix de Rome: First Grand Prix to M. Billote, student of Lefebvre and Robert-Fleury; Second Grand Prix to Émile Aubry, student of Ferrier and Gérôme; Premier Second-Prix to Louis Fidrit, student of Gérôme and Bonnat; Deuxième Second-Prix to C. R. Darrieux, student of Cormon, Baschet, and Ferrier.

Léon Caille has just died at Rosny-sur-Seine at the age of seventy. He was a friend of Puvis de Chavannes and Carolus Duran, and one of those who founded the Société Nationale des Artistes.

Finance.

The Causes of Decay in a British Industry. By "Artifex" and "Opifex." London: Longmans, Green & Co. $2.50 net.

The industry under discussion is the fashioning of firearms at Birmingham. The authors are manufacturers of long experience who observe with alarm the decline of the craft and are prolific in explanations of the causes therefor. Birmingham, the only producing centre in the British empire, is described as a suitable district for the trade, where natural resources can be fully utilized, workmen of the highest efficiency secured, and products of the best quality at the lowest cost turned out. Moreover, the industry is capable of indefinite expansion, and is always responsibe to calls made upon it. Yet Birmingham is the only centre of firearms production in the world at which the output is decreasing. Thirty years ago England enjoyed 50 per cent. of the world's trade; to-day her share is not more than 10 per cent., and the tendency is toward further decline.

For this deplorable state of affairs, the authors find an explanation in the stupidity of English legislation, which, if they are to be believed, is aimed, though perhaps unconsciously, at the destruction of British industry. Under the safe shelter of their anonymity, they attack with a wealth of sarcasm and vituperation the English governing class which pursues a desultory study of ancient Greek in youth, and cultivates golf in age, and knows little of the business needs of the empire or of the means for their provision.

Government, according to these indignant critics, has shown its stupidity in a multitude of ways. It has passed acts preventing the export of arms to aid foreign, particularly South American revolutions, when apparently it ought to have encouraged frequent rebellions and squabbles for the benefit of the trade in firearms. It has enacted gun and pistol license laws, which have resulted, so we are plaintively informed, in compelling people who take their own lives, to resort to poison and knives in greater numbers. The English patent law is denounced, and with some reason, because it permits the taking out of a patent without requiring manufacture in England, yet the authors, in discussing the law of the United States, and arguing for its superiority because it reserves for the patented article a market with twice the population and six times the area, overlook the fact that the same defect in the statute exists here, and has interfered with many an American industry. Heavy taxes come in for their share of censure. So far as these increased taxes are the result of increased municipal business, the authors have probably made out their case, but our sympathy for the burdened manufacturer would be more keenly aroused did we not recall that the main cause of the increase in taxation has been these same foreign wars which the authors virtually admit to be desirable stimulants to their business.

But the main thesis of the book is a plea for the policy of protection, for the volume belongs in the library of Chamberlain literature. They contrast the success of the United States and of Belgium as protectionist countries with the helpless situation of Great Britain, utterly unable to secure any concessions from other countries because she has nothing to offer in return, and becoming in consequence the world's dumping ground. They deplore the fact that England is becoming a trading rather than a manufacturing nation, and declare that "a national policy which would rank that as its highest achievement does not commend itself to a true patriot," overlooking the important consideration that commerce is essential to provide England with the raw material, food, and even capital necessary to its manfacturing.

The United States enjoys the distinction of an entire chapter. The growth and success of manufacturing industry here are attributed to three influences: tariff legislation vigorously protecting industries, superior patent laws, and common-sense business methods. The character of our patent legislation has already been referred to. The effect of protection upon our industries requires no discussion here. Suffice it to say that the statement in the book is a mere assertion unsupported by evidence. Moreover, it is, somewhat strange to find writers appealing to the experience of a protectionist country as an example of the way in which to build up foreign trade, just at the time when American manufacturers are clamoring for a reduction of duties to aid them in their effort to open to their goods the markets of the world.

Common-sense business methods have been a powerful influence in developing manufactures in this country, and if we apply this principle to the English situation the whole difficulty with the fire-arms industry in Birmingham can be readily discovered. In fact, the authors time and again convict themselves on their own statements. The simple fact is that the Birmingham maker is producing a high-class weapon, probably the best in the world, for which he asks a price commensurate with its value. He appreciates the superiority of his product and expects everyone else to do the same. He refuses to lower himself by soliciting patronage; he merely sits and waits for customers, who ought to come, but do not. There are two errors in his mental attitude. In the first place, everyone cannot afford an English gun, and in the second place, many do not know what they want or that they want the article at all until they have been persuaded by the clever salesman.

This characteristic British attitude runs through every chapter of the book, and reveals itself in the denunciation of the "cheap imitations" of the German, of the success of the Liège manufacturers, of the treatment by the British colonies of the Birmingham product. The English consular service is roundly abused for its officialism and lack of initiative, yet it but gives expression to the attitude of English manufacturers. One quotation will make this clear:

Possibly British manufacturers have concentrated their attention too exclusively upon the economics of production, ignoring the problem of distribution and giving too little heed to the art of selling. Maybe they should have spared more energy for cultivating the shopmen's art and learned the lesson of assiduity from the American book-agents and the German consuls. None doubt their ability to manufacture; many question their methods of marketing. . . . But everybody knows the British manufac-

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turer's attitude; he is master of his craft; he knows what a gun, a machine, a boot, or other article should be, and he produces it. What he produces is what he represents it to be always, and it is the best that he can produce. If buyers want pretty boxes—well, it appears to him to be quaint that they should expect a maker of padlocks to give decorative and board cases away.

The naïveté of this confession is so delightful as almost to baffle criticism. If these manufacturers prefer to remain, as they put it, "beyond the turmoil of squalid industrial life," no one will presume to drag them into the whirlpool, but they can hardly expect a sympathetic reception of their book outside the British Isles, or an endorsement of their oft-repeated assertion that the causes of decline in their industry are beyond the control of the people engaged in the English trade.

BOOKS OF THE WEEK.

Annual and Deferred Dividends. The Spectator Co. $1.50.
Appendix Vergiliana. Ed. by R. Ellis. Henry Frowde.
Blackwelder, Eliot, and Hirth, Friedrich. Research in China. Carnegie Institution.
Bourrienne's La Jeunesse de Bonaparte. Ed. by A. Canivet. Henry Frowde.
Dunbar, William. Poems. Ed. by H. Bellyse Baildon. Putnams. $2.
Four Gospels from the Codex Corbeiensis. Ed. by E. S. Buchanan. Henry Frowde.
Francis, P. J., and Jones, Spencer. The Prince of the Apostles. Lamp Publ. Co. $1.25 net.
Gabriel, Chas. H. Praise and Service. Philadelphia: Am. Baptist Pub. So. 30 cents.
Johnston, R. M. Leading American Soldiers. Holt. $1.75 net.
Library of Peace and War. With Introduction by F. W. Hirst. London: Speaker Publ. Co.
McMaster, J. B. Brief History of the United States. Am. Book Co. $1.
Newcomb, Simon. Inequalities in the Motion of the Moon. Carnegie Institution.
Milne, J. S. Surgical Instruments in Greek and Roman Times. Henry Frowde.
Michelet's Louis XI. et Charles le Téméraire. Ed. by E. Renault. Henry Frowde.
Mineral Industry During 1906. Ed. by W. R. Ingalls. Hill Publishing Co.
Mitchell, Anthony. Short History of the Church of Scotland. London: Rivington's.
Redway & Hinman. Natural Introductory Geography. Am. Book Co. 60 cents.
Redway & Hinman. Natural School Geography. Am. Book Co. $1.25.
Scollard, Clinton. A Boy's Book of Rhyme. Clinton, N. Y.: G. W. Browning. 75 cents.
Uhler, H. S., and Wood, R. W. Atlas of Absorption Spectra. Carnegie Institution.
Verder, D. H. The Snow Bride. Charles Francis Press.
Wide, Anders. Home Gymnastics on Ling's System. Funk & Wagnalls. 50 cents net.
World's Classics: Hunt's The Town, Cobbold's Margaret Catchpole, Herbert's Poems, Horne's New Spirit of the Age, Dickens's Great Expectations, Frere's Aristophanes. Henry Frowde.
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